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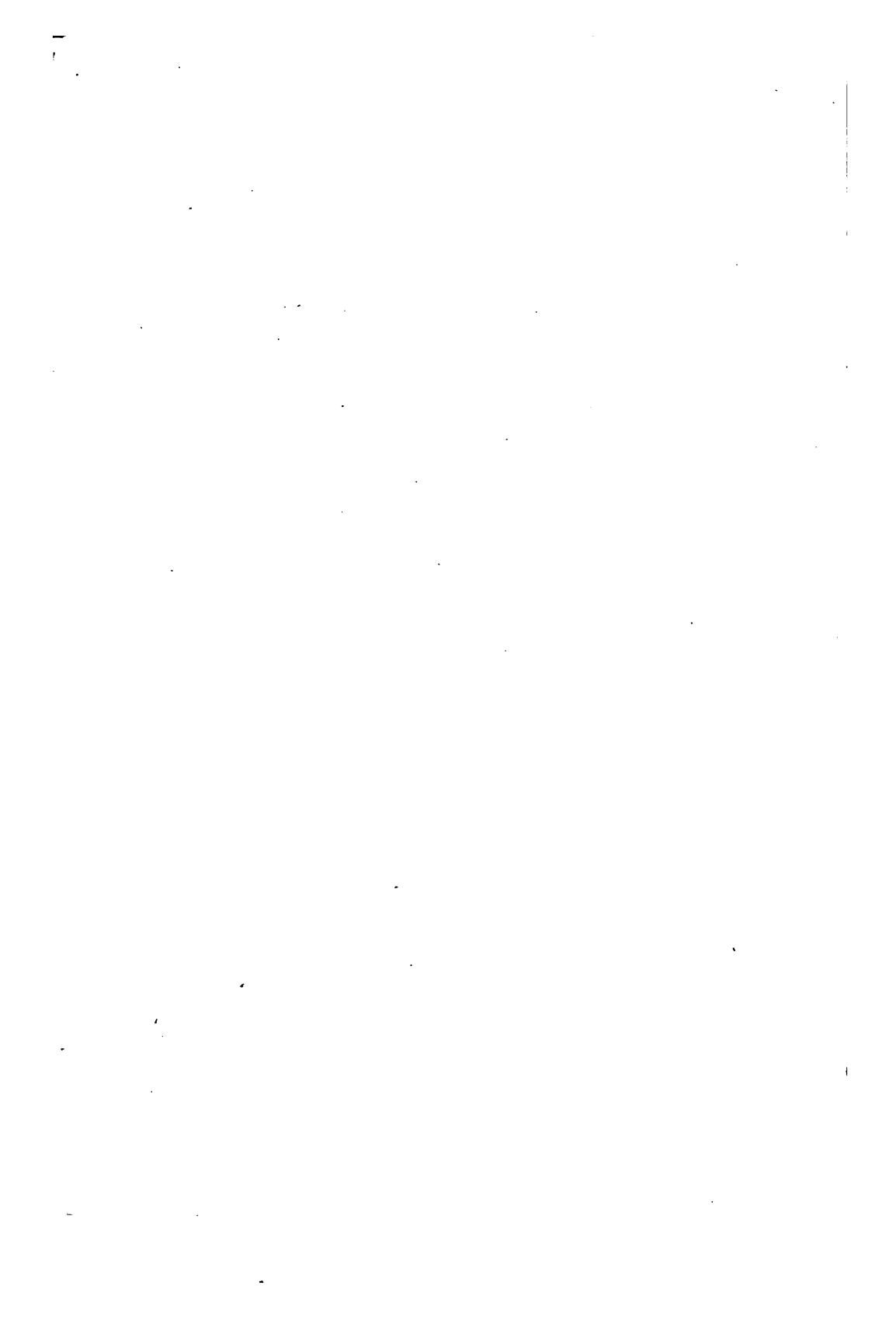
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“HOW READEST THOU?”



J. CHENHALL

TAVISTOCK.



*S. Taylor*

27641

# "HOW READEST THOU?"

LUKE X. 26.

OR,

## THE FIRST TWO CHAPTERS OF GENESIS

CONSIDERED IN REGARD TO THE DIRECT TEXT.

BY

EDWARD DINGLE.

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LONDON:

S. W. PARTRIDGE & CO., 9 PATERNOSTER ROW.

1886.





## P R E F A C E.

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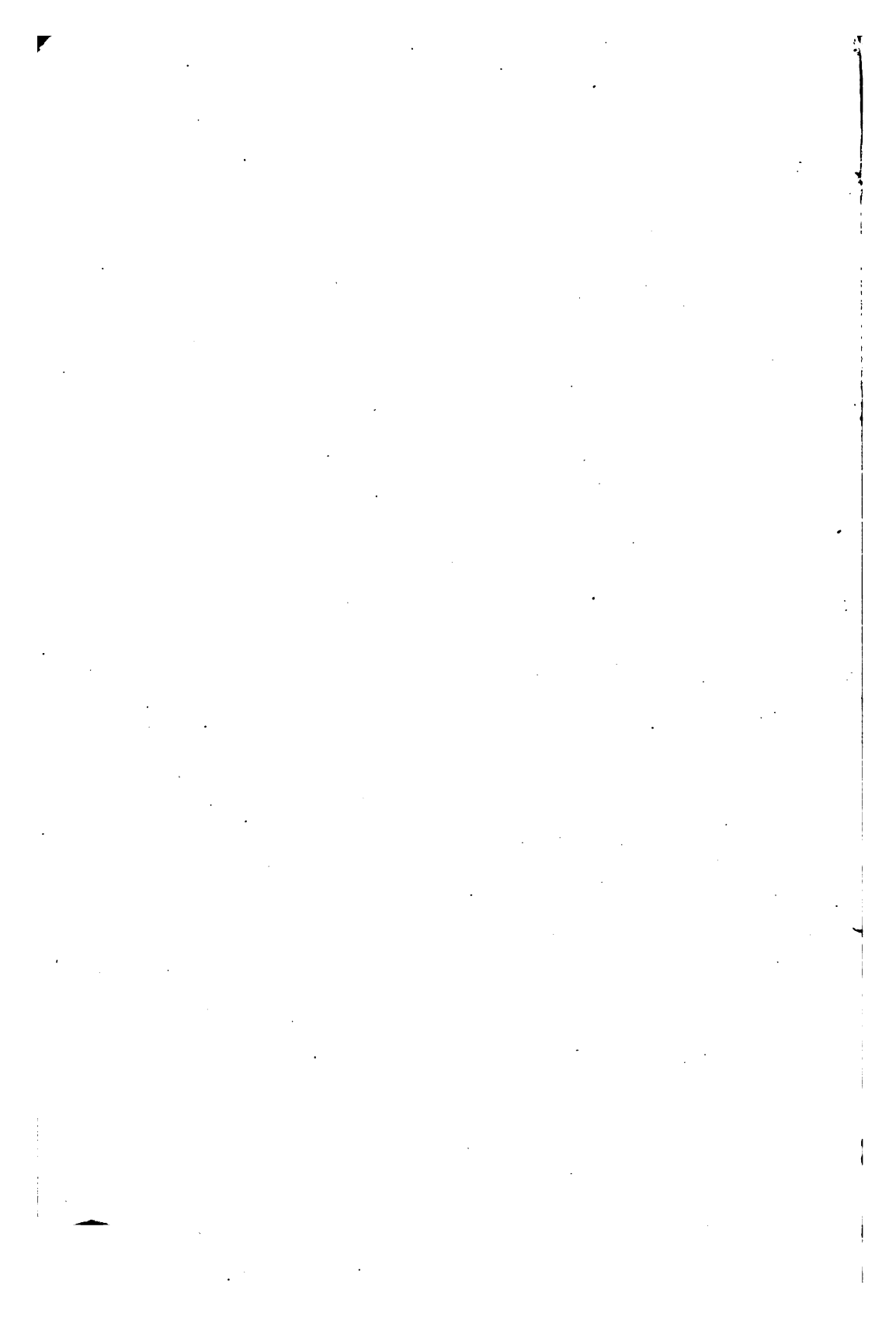
THE schedule of this small work has been on my hand for many years with the purpose of one day publishing it, but although my object was to give the proper attention required, by the due comparison of the two chapters on their pure grammatical spirit, and not to introduce any scientific points therein, I found, to altogether leave that out which forms the actual object of the two chapters, especially the first, by the introduction of natural law, I have not felt at liberty to carry out this purpose until my discoveries on those roots of Universal Law over Physics were much advanced. Having, however, of late been enabled to not only prove that "Let light be" initiates to us the universal third term, or power over all, but to obtain by the aid of these chapters the "square of the circle," and the true law whereby to find "the earth's two leading distances," by optical principles, with other points of import, in my work, "The Balance of Physics," and the recent discussion by eminent men on the true reading of these chapters, which appeared in that Review, *The Nineteenth Century*, on these points, being not very satisfactory, I decided to set aside (*pro. tem.*) another object, and place these Papers before the public alone, under the motto of "Psalm lxxxiii.," trusting some help will be found by readers of God's Holy Word.



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THE  
FIRST AND SECOND CHAPTERS OF GENESIS  
EXAMINED IN THEIR SIMPLE LITERARY FEATURES.

MOTTO—PSALM LXXXIII.

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It will, I have no doubt, appear rather presumptuous for me to take up this subject, when such giants in letters as Professor Huxley, Max Müller, Dr. Réville, and Mr. Gladstone, the English Premier, have of late been so employed ; but they have so left it that nothing is settled, while Professor Huxley ridicules in scorn, as like the wheel of Sisyphus, all attempts to secure evidence to prove the Divine narrative agrees with fact as seen in the sciences.

Dangerous as it may be, yet I remember that one of old with a few sling-stones satisfactorily settled one grand difficulty, and with the first he used, having still four to spare ; while ultimately the whole brood were doomed by his successors and associates. If, therefore, I can but settle one point a great gain toward getting the wheel at rest is obtained.

The first point to be attained is—what forms the special line, in object, that, or any narrative has to instil ? A difference here if not perceived by the critic may lead to much rejection of the path in the text to accept the details. At the same time we are bound to say, when attesting the value of any directly assumed history of facts, with Professor Huxley, “ And be it observed that I am not here dealing with a question of speculation, but with a question of fact.” We take this on its issue under observation and experiment to the letter. A host of failures is no proof the ultimate object sought is not attainable at all.

I propose to deal with these chapters under different heads for the benefit of more clearness than could be otherwise secured, and as the earliest cause of the conflict was as to whether Moses meant by the six days of Creation, at eve to morn, for the period in designation, the same time, as the day and night ones, I propose to prove that there never was the least excuse for such an idea, although so long of Middle Age error, as well as so tenaciously fought for in hundreds of treatises by the Church, modern; had there been the proper care in collating the Mosaic text in those days the truth would have been honoured as in other cases. We are too apt, whether in science, doctrine, or theology, to take the views we learn from our predecessors like children, or from others called authorities, and then hold to them.

In the first condition of youth, this is as it should be; but not longer from reverence of the elders, or established divines, although these have their claims, but from a consciousness of our own responsibilities and experience.

For when we attain to years of puberty we have to remember we are directly answerable to the new responsibilities thereof; and, so, are in demand toward God and His truth, to examine and judge according to the facts for ourselves. Here it is the Church of Jesus as well as sceptics have failed, alas, in more cases than one. Hence the delusions so easily established in hosts by false traditionists as the priests of error, for slavishness in thought to them. Had truth been attended to, as I assume herein to clearly prove, no advantage to scientific scepticism would have existed on the point of the Mosaic claim to perspicuity; an evident demand on any writer, much more the one inditing, for the inspiration Divine.

No one, certainly, can have a right to object to Moses using the common term Day on two different lines of thought for its meaning, who do the same without the least idea of literary imperfection, constantly, for any especial beginning to the end of an operation. It is done throughout Scripture; and we do it not only for a time from degrees of less or more actual physical light or darkness—as the Mosaic institute, herein at least, confines its use—but for periods of human action such as the reign of Queen Elizabeth, to call it her day of sovereignty.

The whole question upon which honest criticism can work is, that which is by honourable minds demanded on other occasions. Will the context show the character of the case? In this Moses is perfectly clear of blame. Inattention of the Church, here, to his text has of course given the enemies of the Bible great advantage. It was on the truth, to fact discovered, in the first chapter of God's Book,

claiming, with all the rest, to have been received by direct inspiration of Jehovah; while, that the record had no want of one evidence in things seen; for such authority, was more in demand than any other part, as it proceeded to narrate a succession of facts concerning our universe occurring before a man existed to witness about it. He being only of its end in time to otherwise only judge of it. It stood therefore before natural evidence on a very crucial ground, which I accept. The only excuse we of the Church now, or those before us had, was that, like our Sublime Master, this revelation beginning about things of the first and lowest law, as to actual obedience to truth in action, accepted it *ad valorem* as inspired with all other parts of the sacred volume; and so needing no proof by scientific investigation. Hence the Church followed the pursuit of their Master (who had given the other before, and came to initiate personally much more important points of right toward God and man, and especially sent them forth to that leading object for the blessing of all living or succeeding). This fact, however, did not justify such inattention to the other parts of the Divine record, that on a mere question of grammatical accuracy it could be attacked,—and no one be able to do other than stick to the ideas of preconceived prejudice, which a little careful attention would obviate difficulty on.

This point of the argument for the sceptics was left open to them. If the first chapter of the book was found by observation on its subject wrong, who is called to accept the remainder as truth? Responsible as scientists were to God and Moses to see they had no real ground, and not be beating the air; yet much neglect remains on us to confess regarding the enormous mischief which has followed, of which the last part of Mr. Gladstone's first paper gives a very true and eloquently graphic description; and which involves, that the scientific sceptics are the ones who have let loose all the passions of their now many readers, to initiate Socialism, Nihilism, Boycotting, and every other evil and cruel agency to disrupt the order and peace of society. A tiger let loose is not easily got back to his den.

Of late years I have met with many true believers in the inspiration of Moses (or its source whence he received his narrative, if given before him)—who accept the idea that the Evening and Morning days were long periods; yet I do not remember one who took the impression from the text of Moses direct, but was open to allow the geologists had proved it, as only thus to be seen. This feather must also be torn from scientists. It is mischievous, as it sets science above revelation in evidence instead of following it on each point.

To assist the reader and make the evidence plain for the Evening

and Morning-made-period-values in time, I shall introduce the first day by a dialogue ; but as the Bible demands to be held as a whole, as inspiration of the Spirit of Truth, God over all for its author, I must first put in the absolute dictation of two passages of Holy Writ on the leading principle for the entirety—the first being that for the full compass of the initiation of this part of the Mosaic writings, although not rightly divided in chapters by the translators ; the other of the full value declared respecting the six days, long or short, by Moses in that record, he received (and here directly by his full statement) from the writings of Jehovah Himself on Mount Sinai. The which cannot even be supposed to have been received by him from earlier records, inspired or not, or hidden in the Egyptian colleges, to see which Jehovah arranged for him ; and of that makes especial note as of much importance to his early valuable learning ; that he should have free access to as God's future teacher of truth. Moses himself leads us to no idea of his receiving any information, direct, but the contrary, until he met the Lord at the "burning bush" ; and ever after only so places his receipts to the account for a guide to the Exodus, his especial business in time.

This does not touch the value of his record before that day, as the early monarchy of Egypt had the opportunity to as securely get hold of the first revelations, with the history of earlier times, by the preservation of them by Noah and his descendants, as by a similar fact occurred, amid all the unholy and insulting dogmas and practices of Rome in the Middle Ages ; and secured (notwithstanding the objects of its priests to introduce idolatry and the mercenary claims of especial rights) to keep, but in silence, the pure Bible, for Luther to attempt, after finding it, the restoration of the faith in holiness, and undefiled, for others after him to carry it on.

The first passage I claim to quote is the final summary of the first record respecting the earliest ages of this universe.

It has this place of importance because, although quite wisely put last by Moses, it presents to us the first point to be considered in the effort to unravel the whole skein of error by revealing the principle God declares that He was acting by, all through the previous narrative, historically, to attain its end. It is a revelation on the head of the law therein.

Thus : "These are the *generations* of the heaven and the earth when they were created, in the day that the Lord God made earth and heaven." This is added, in respect to all other dependent organical workers, under light and the ethereal firmament (or outer heaven of globes to rule them by law, or what we call gravitation),



which Moses clearly meant to include under all the balances of physics, as a chief factor, which light over dead-weight set at work, so teaching what a true universe can alone be to have that title properly.

Here nearly ends the first account, but only at the seventh verse the actual second chapter of facts begins, when it enters on the special points requisite to explain how Jehovah operated to start the intellectual and moral education of man. Yet to be considered hereinafter.

What we have to assist us is this. The term generations is never used when a miracle is wrought, although it is of an act of God equal to go on with that law in health, if meant as a blessing, yet may be in judgment. So it binds us down to the scientists' claim, so far, that the previous account has to be connected with facts, no matter where found now, by experiment and observation, if even in the earth's bowels, as left thereby for a memorial tablet of history past. Miracle and operation by or for generations, *imprimis* for association, are equal as to being the direct act of God, but at antithesis as to modes of procedure, in titles of the Law. Wheat growing is not called miracle. Hence, by this rule, all the questions of the time required for the development of the earth and heaven claimed by scientists, on their general record, is to the honour of Moses initiated before their day, whether they or others had the perceptive judgment by the text of Scripture throughout, as well as directly here, to own it as seers.

The next point is, that as to the writer's use of the term "day," it was here made certain he claimed the common right we do to use the expression for any subject from its beginning to its degree of termination. For by all translations the six Evening and Morning periods are called a day (singular) at this place. Hence, objection to it by any one, for the six periods themselves, was at least silly; and also, unfair as to Moses' character for an explicit writer, as we shall show further.

Also, the Redeemer in His answer to the disciples as to the period before His return to restore the kingdom to Israel, although asked only respecting one period—the day especial for preaching to the Gentiles—answered in the plural; and no other times could be more entirely in the Great Father's power than those before man could meddle with their agencies of operation (Acts i. 7).

We need, next, to consider the concise but absolute declaration of the Ten Tables in the 20th chapter of Genesis, when we shall be more at liberty to proceed to particular points at issue. It is this:

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and He rested on the seventh day."

Here we have a concise, but absolute statement, which cannot

possibly be merged with the modern passion of sceptics as the mere dreamy idealism of nature's man of genius; to which state of degradation, at a level with Socrates, Confucius, and Mohammed, modern philosophers want to traduce the character of the inspiration of the Bible—of Jesus and the Prophets. But here we have either, by Moses, a direct falsehood as to the source this, with all the acknowledged purity and rectitude in full of the tables, was secured through, or we must receive it as the true Christians do. As, in fact, Jesus fully did avow of it (Matt. xvii. 18). Also, on the points at issue, the declaration is as clear as a heavenly trumpet sound could be; and so involves the same issues as the first chapter of Genesis. That long or short (remaining for the further examination of the first chapter to prove the time might be) both that first stroke of mighty creative power, "The Heaven and the earth (both singular, as the first Heaven ethereal is in Genesis) with the sea, and *all that in them is*," were all of first existence from the first eve, or commencement, of their times. Hence, it must mean, as the first chapter clearly does, all the gases and most refined agents of "weight by measure," as well as of the most dense, as the principle of working out its destiny is also declared to be. There is, therefore, no room for any weak concession respecting God collecting together the sources of light, or using up "Old Clothes" of the past of those in darkness. There is no setting before mankind God impotent to actually create matter, any more than to use it. There is no allowance of a material eternity, but only of His own, of His essential spirit, the Maker of all before this. By this the Christian examiner may calmly stand on evidence. Science, truly collated, will corroborate it, and has.\* It also demands at our hand either a simple, child-like admission of its truth by the assurance of Divine omnipotence, or we must enter on scientific analysis in evidence to prove it; to which, in deference not only of the Bible, but our children's well-being, sceptics of the shallows of science have driven us in this modern age; for the young will read, dangerously meddle, and get entangled with the unhallowed speciousness of false reasoning in evidence. We are now committed to a very careful examination of our subject; and so, for clearness, as stated, propose to deal with the first day by a dialogue. But this necessity is put on the Church—I mean that we ourselves learn more of the beauties of the Bible and God's love in giving those first chapters, which our own carelessness had left on our minds more in the character of a myth, with others, than to have any intelligent idea about them.

\* See "Balance of Physics." Partridge & Co., 9 Paternoster Row, London.

*First Eve Begins.*

*1st Question.*—What, according to the Mosaic text, in strictness, was the first thing made?

*Answer.*—That, “in the beginning, God created the heaven and the earth.” Or actually made both for first existence.

*2nd Question.*—What state does he say the earth was then in?

*Answer.*—That the earth was “without form” (waste, by new translation) and void. The old is here the proper word, a nucleus; not a chaos is meant, but a true seed state.

*3rd Question.*—In regard to light, what was its state then?

*Answer.*—And darkness was on the face of the deep.

*4th Question.*—What was the next point for a succession in time to the earth's existence in its earlier state, thus?

*Answer.*—“The Spirit of God moved (‘hovered over,’ by one translation\*; new do., marg., ‘was brooding’) upon the face of the waters.”

*5th Question.*—In what sense as to time do you hold this?

*Answer.*—It is in the active tense, and therefore occupied a time, degree unknown, of this evening and morning day.

*6th Question.*—What was the result of this in a clear connection of time?

*Answer.*—“And God said, Let there be light; and there was light.”

*7th Question.*—What followed this?

*Answer.*—“And God saw the light that it was good.”

*8th Question.*—What is fairly to be implied by that? as God must know that all His works were “good.”

*Answer.*—That the light had, as it always does tend to do, by awaking heat against rest, brought the unformed earth into form as proposed; and both operated, and filled it with the new and only “Power” suited to these physics, as such, known; light itself, so that, as of the hen over its egg, all had life; or was no longer void of inherent active agency, as at first it was “without form and void” thereof. So powerless *in toto*; unable to raise this third term of physics, the life-giver.

*9th Question.*—Have you other just evidence from the history to that effect?

*Answer.*—Yes. The unformed nucleus, with nothing but self-darkness from surface to the depth—*i.e.*, from the face of both subjects is implied,—the heaven and the earth,—by the

\* Translation by a Scotch divine, Rev. F. W. Gotch, M.A., LL.D. (Trin. Coll., Dublin).

central depth, could not be a scientific subject to work a rotation by, and so must be first set into action, as even a snow-flake must, to get a circular form by light and heat; under heat against gravitation or weights greatest, and in full to the centre; so our next statement settles this.

*10th Question.*—What is it?

*Answer.*—"And God divided the light from the darkness." Both now existed, but subject to another line of action.

*11th Question.*—What do you infer from the idea of darkness and light, before this existence together interiorly, and yet separately?

*Answer.*—A mingled degree of both as gloom, but not total darkness, of which we have the arranged type of Divine provision often alluded to in Scripture, the hen sitting on her eggs before bringing the chick out into clear light, is the first state. Light, here, was as a circular emanation from the breast of Jehovah; and so light means the lightest weight created, with all the new resources of electricity to ingraft its properties of power into dead matter, to give its form by and in its womb, "The heaven," and then to work it all.

*12th Question.*—What follows?

*Answer.*—And God called the light "Day,"—that is, of its full, clear operation by an offset line through the heaven over the earth to one side; and the darkness He called night, as we observe between day and night may, from the state and action of light; incorporating itself into soils by day most highly.

*13th Question.*—Do you hold this to have been both the first occasion, by the Scripture's direct dictation, of any diurnal rotation, and of both a day and night of it in full or not?

*Answer.*—Clearly it can have no other meaning. The earth could not have it before, and the previous statement that God's Spirit moved on the face of the *waters* involves that both the heaven and earth were both sheer fluids, let their differences as such be what they might; and so, no solid or other feature for an axis of rotation was condensed; which is equally the case of the natural nucleus of all vegetable and animal existence now, before the same agencies evolve the form, to command any regular sets of motion. Also, a day and a night period entire are now taught by the elegance of the inscribed ellipse in full, although as to the expression respecting days many of the earth's revolution to regular times, after the sun and moon, &c., were made for the regulation to equal times, this passage does

not add the like expression, "And God saw all good," or reduced to regular equals of time. It is clearly left out here in fellowship with the need afterwards attended to, to secure these perfect times or days.

*14th Question.*—In what sense is the word "day" here used, I ask? Because so many have claimed that Moses never used it, except as of a full diurnal time, no more or less, as to this history.

*Answer.*—But this term, in this first place, is used, so that their idea is clearly refuted. For here it means the same as we first find a child can understand it of, and as a blessing in contrasts of nights given. It is only used as of the mean value of the half the diurnal period, or otherwise what becomes of the time for night?

*15th Question.*—Have you any other evidence of the narrator using the term as of any wholes of time, as we often do—that is, the day of any thing, or its period of existence?

*Answer.*—Certainly. This act began and was complete for a day to be so called, as of the daylight part of the rotation only, and the night as to its share of that whole; and was thus by the direct statement of Moses, or rather inspired writ, fully accomplished, as the one and the other began and ended during the latter part of the evening and morning day it was divided in; that is, this first is one in full of all rotations. Now, a part cannot be equal to the whole, as most *savans* allow, is an axiom of self-evident truth; so, this first evening and morning period was longer, and without date, as to diurnal motions or other declarations of Jehovah's; but this rotation of the earth was a unique lesser period within it, but had not, as yet, its own settled time by this record, although of a fact in circles operating, and further on called (v. 14) entire also "days."

*16th Question.*—This seems clear enough, and pays but a small compliment to the intelligence of a host of past commentators on the passage, and proves how much insult has been heaped on the Bible thereby, as to perspicuity. Have you another point to show before we end this Day?

*Answer.*—Yes; one as certain as the last. The final statement is, "And there was evening and there was morning, one day." Observe it is not called in the new translation, here, the first day even. If that is right in the alteration (which here I accept as most probable), and to place the comma before "one day," then while it was the first, the object is clearly to show that this class of period, called a day, had its beginning,

and all through the six, as the first start to a direct advance to morning, or a steadily continuing progress in the brightness of the light, that most beautiful gift of God, so that both the heaven, or firmament ruling the earth, gravitationally in its velocities to proportionment, had a steady advance to the eye, over all, of the Creator; which on the needed, constant requirement for light as a power ingrafting as matter, new through time, to keep up the consistency of action to reaction in weight by measure, must become so. It would appear to any observer (if on another planet he could exist afar to look from it, and as the earth's dark part, the night, could only be a mere spot in the whole creation) that the general fact was, each morning became the eve toward another brighter morning. Now, to go from evening to morning, if a day in regard to the diurnal motion, could only to be all the time in the darker shades of the earth's night period. To make one day, it must proceed from either morning to morning again, or evening to evening in full. Hence, there never has been the least excuse for the old Rome-descended idea, or the insult of sceptics as to the Mosaic perspicuity on this head. It is settled by correct attention on the first day, and will be fully confirmed in each other as we go on. We find, however, that as to the Bible, being of God's subscription to human learning on science, as well as of all other points of truth it undertakes to teach, that, as by the twentieth chapter of Exodus, so all the evidence historical of the two first chapters of Genesis, what is actually declared therein, by the letter, is presented to stand or fall on facts seen in nature; and we take it an honour to the Revealer and Caretaker of His Word, so far as the original is concerned, that by science universal, not merely partial, or of the bigotry of scepticism that decides without knowledge or a full hearing, it can be proved to be so.

### *The Second Day.*

This day is easily disposed of, on our previously acquired evidence in regard to the needed length of the day, although only proposing to be occupied with the formation of one subject,—the second heaven,—our home firmament for flying creatures to be ruled by, as well as of all its other functions not needed to be mentioned in a proposed synopsis respecting the agencies at work by the stream of the universal power, light over inertial opacity for the development of air,

by and with relative changes below. In the first place, it is clearly presented to have required this evening and morning period to get it up, which, even if it was of a rotation only, could not be so to Divine omnipotence by miracle; and the key to all the means already quoted of the conclusion for the first stage of revelation declares it, too, was for an operative subject only to be secured by such a mode as to be attributal to the Divine will under naturally generative, decimated resources, already stated. So, any requisite new quantity of light, the power, or new chemical properties needed therein, as they must be at the Creator's creative gift for use on that principle, so here. It is on this point modern scientists will not see, will not admit the force of evidence. Yet, clearly, as our atmosphere is subject to chemical decomposition at use, to be recomposed into other elements of life in the common exchanges of all nature, so, when up in full, as its weight must not and does not alter in its entirety, as Mr. Davey's clever new motor declares, it must be subject to other gaseous agencies to be restored in its weight and character; and as that weight is the necessary cause of its following the earth's path as a factor to her attraction, it is clear that it required to be derived from the first to its last globule of oxygen and nitrogen, as it must now be kept up—that is, by some fluid-working force which made it and keeps it, as the natural separator from the lighter first firmament of less impact to resistance, although of greater whole weight for its functions. Now, the two lightest factors of a decimal system are one and two normal; so, of these, as automatical agents in nature, no heavier abnormal component could be so easily attained, unless by mixture from the earth with others of heavier constituents. So air was clearly raised according to this synoptical key to law, physical, by a force of light, "the power" sufficient, as assisted with ether to its vortex draft, to secure its present action; and I maintain that, to the truly unbiassed mind, enough is said in the revealed compass of this day's dictation to secure the proof at our known acquaintance with chemistry. Hence we proceed to the

### *The Third Day.*

This era has two very decisive features, both of which, however soft the early material of the earth might and must be, would require especial agencies of diversity to bring about, at the hand of any inventor, similar results. It is evident to simple science that if an experimenter on law begins with all waters or fluids to get on by progression to densities for solids, that, as always the chemist can mix gases to get, by an electric shock in aid, water, and even mix fluids to

get a solid, that a system of literal narrative for the progress of our earth by a constant admixture of more of the unit value in streams to be absorbed into the older nucleus, will secure, at elliptical reactions, greater densities by progress, and to any degree. Then a next great point for a synoptical key for the successes to that of the last day could provide us with no more eminent material and valuable point than the upraising of land, or the more solid mixtures of matter acquired to so great an unnatural position for rest and settlement as land, than is in the first part of this day presented, after the more solid mucks for it had been developed by the extracts for air. Now, no experiment in chemistry, or other practical science, can assume to imitate this, except as by design, to allow a time of graduated withdrawal of the rising over power in real matter used to operate for it, as fluid courses over heat and falling pressures, after an especial degree of their use in fiery expulsive action is set at work. This, the power light "To be," places, certainly, in the hand of the Creator, by evidence to its constant use and action in all nature, as over all for ever at due ratios incorporatingly. But if the use is not equal to secure the time and value in cooling cohesion for the newly ejected matter to stick and remain; the operation of natural attraction in all the reclaiming mass is against success in the operation, so that the new mass (like the island, some years since, thrown up near Sicily, which the British Government took possession of), so ejected above water, must fall back again to its place in gravitation by simply the weight greater than water and its want in cohesion exactly. This is a point all the objectors to the Scriptural account of nature's begetting have carefully avoided the least attention to, although it most distinctly belonged to the geologists, of the class who worship nature herself (to set design by God's hand aside by) for this certain once and often developed event of the earth's history, so dependent on a time, at use.

Truly, then, this point is, in all its scientific definition, a fact that has occurred; and could not work, except to exact design in the use of all the earth's, the heaven's, and that of light's forces,—that multiplier and heat awakener for the expulsion and degree of graduated withdrawal,—such properties of mutual communication; or ever have secured them for the forge. It did occur, and the literality of the statement is secured from the toils of any enemy to prove the objector's ignorance of true science by practice. But it could not be done under a law of action to weight by measure in twenty-four hours, or for all the after successions of the same class to any time of present regulation; and the cohesive force must be first inlaid. The



second part of this day appears distinctly to have been written on a forethought of the blunder on time of modern ages ; and so, although a synopsis of any invention requires to be like the declaration or specification patent key, as complete, but as concise, as possible to assist, in future, the full understanding of its use by the inventor, as well as those who desire to act with the same agents ; yet the writing here gives us what otherwise, except as it was meant to meet human inattention to all the other parts in a question, ought not to be required—that is, the second declaration found in the twelfth verse to that of the eleventh. The previous passage, ending the first stage, having given the affix of testimony, that to all the laws initiated for nature, God saw the due proportion secured between solids to continue above the waters,—now designatively called seas,—as of weight to measure, proportionally laid down by the expulsion of the matter for air, on proportions for each to abide. Now, the synopsis having so presented the law and fact, has no statement, and by the other part, no propriety to give the idea that all the land universally to be thrown up should be held then to have been ejected. Hence, even the declaration, “good,” or brought to its due proportions in time (for the diurnal motion to the other periods of time had not arrived in full by the regulators) is absent here again. Hence, with a law of proportional growth, and of force, over all parts by a constant addition of a multiplying third term, to prevent the same closing, it is properly left open, as of imputative right to the author’s meaning on this point. Like as light and darkness were promiscuously blended, while the brooding action of the first day went on, and then were more particularly set to visible separation and use, although mutually active by all the first principles of law before ; so, here, the new fluids, called seas, were separated from the land to visible sight, to have individual characters, but with such a separation as onward, longer, to belong to an universal ledger of all the forces of exchange as to growths like other parts until balanced for times. Now, as these gone before were of the especial great changes to design, so the following features are initiated ; and whether there were or not earlier developments vegetative allowed, or useful to exist in the common boil of all the mucks and lighter fluids circulating while air was developing, or before the land appeared, there is no pretence to declare, although the boiling heats of all the mixed fluid masses at work before would involve none, probably.

But, as land is the first natural feature for flora to sight, there is no ground for argument on the text about it. God’s great object

is to give the features that fully and clearly could not, by any afterward analysis of science, lead to a conclusion against his claim to the design and gracious operation for the existence of all the features provided for man in the earth, and all the universe around, so to preserve man from any excuse for the worship of nature as equal alone to such a whole set of existing conditions such as we see ; although made the agent in her operations to carry on the new wonderfully-powerful and minutely-beautiful creations and operations active, after all was ready for the construction thereof. Also, to attest the book it is attached to, by science, to be of Him.

Hence, the points to be secured to prevent excuse for modern idolatry are the presentation of those points of the creation progress most perfectly assuring to the student of science that it was only the hand of Jehovah, who made all and works all. This second part of this day not only initiates the certain requirement for a setting of the exact natural material belonging to the common law of circulations as they are already presented, and, therefore, to be rightly selected of the earth's bodily substances to that end for dependent organisms under all life circulations all through them, and of her body ; subject, also, directly, for these particular circulations to the same agents of light and ether, and to them added the air ; but, also, it is necessarily a self-evident fact that the new organical operators, under the natural mechanical submission to light, ether, earth, and air, should have such a start at a due period, that this time of their first united existence, and the condition, should not be of any imperfect value amid all the congeries of atomic operators, life-giving and destructive, or that the seeding forces should overcrowd on others to their destruction, or be subject to run out by the same insufficiency of resources so as to become extinct until any new and more perfect successions of the same general character, more fitted for the ingrafted teaching of universal progress to an especial age of the perfect for man, were made to take their places ; and this rule had its same value for all animal life. Hence, the electrical ratio to each species to provide its seed must start in the progenitors by design.

Now the solid earth above the seas is the most especial position for this testimony to design for any bodies subject to life operations under light, ether, and air ; and, so, is the object this narrative has in view. This statement was enough and rightly placed for the view. For it is clear that if the powers of all the vegetable creation to provide successors is of a chemical condition under the grander forces at work on their bodies, it demands that the juices which form the proper seeds must exist to provide the seeds, or the same successors will not ever

appear; then, the preparation for the first must be as certainly of substances so set into connection from and yet off the earth's material resources, that at once when the forces of development over all, general, are brought to act for it, they will, and then alone, be able to produce the proper juices that at the stage of their powers for deposition and cooling solidifications will produce the same species again by the seed so formed, or by offsets of the roots or branches.

But before this, and continually, the earth's vaster claim must demand at her usual action all at work of roots in Law.

Hence, this was all that was required to be set in its first grand and visible connection with creation-progress to the object the synoptical key of its history was required for so far.

But while the eleventh verse declares this to have been the Divine purpose, the next verse also adds it under that elegant mode of most *litterateurs*—an ellipse of language in grammar, that God did it and saw it all “good.”

Now, surely, for the attention of common school-boy attainments, there could not be a liberty left open for Moses to put it into such a declaration for blunderers as like the following mode of expression for the same exact meaning as this, pleonastically.

And the earth brought forth grass, and it was so that God saw good grass, and God saw herb yielding good seed after its kind also good, and God saw good trees bearing good fruit, wherein is the seed thereof also seen good, after its kind, and it was all so. And God saw all doing, good; and when did Moses say all this was done and seen good in all these processes and successions? The answer is, between the evening and the morning of the third day—and this, too, after the first part for the raising of the earth's land above the seas by the law of natural forces set to work, as of the generative agents to get them up and secure them. Surely there has been a marvellous condition of blundering amongst the scholiasts of past ages on the point of whether the least excuse exists for supposing the days running directly from Eve into a Morn were of the mere diurnal motion value, or had any ground whatever for accusing the narrator with a want of perspicuity.

But, pray, what term better than “day” would the classics of Cambridge or Oxford, or of French and German colleges, want him to use? Era, age, æon, &c., &c., are all used without especial definition as to their periods, and for various degrees thereof; and as the point here was of a character in distinctions respecting light as over darkness, and the daylight part of the earth speaks best by its designation of the day for the object, as to the progress of light the

power, or weight least, bringing power by its need as the initiator of light visible, as well as of matter new and powerful, to work all the changes by a common multiplier, ever absorbed into the subjects A<sup>2</sup>, B<sup>3</sup>, for emission by pressure again, it is clear that the wording is the most perfectly well chosen possible.

Now, the point this synoptical key had for its leading end being like all specifications of the patentees, modern, to preserve the full claims of the inventor that it was his work, it follows that with regard to the geological successions of all plants it was only requisite that future observed facts should agree with this era before the other globes of Heaven were extant, that the earliest flora had a sufficient supply of material for their first existence without them or to go on with them afterward, if suitable to the earth's own progress.

Men of the day, in their crude observation and perhaps self-willed determination not to believe even scientific evidence if it favoured the truth of the Bible, may say that without the solar light, light itself could not exist to develop vegetation. But of this they have not only no proof but, also, are totally at fault by geological facts respecting the differences in the fossil state of the earlier coal-measures as compared in constituency with those more modern. How is the sun's rotation and force of support kept up but by a supporting agency?

The earth's state, as placed here before us, was of a mucky, soft condensation of the soil, by infant growths only attained; and light was, also, pure and primitive in the same degree to the draft on supply by the record,—a soil easily decomposing.

It was all, therefore, of one hot-bed condition, or more like our winter supply by natural agents artificially applied, than by the sun. The very state of closeness too in draft, or under shade, by ether. So, it was the state ferns, lichens, and pine-firs profit by most. But when the solar body became the superior draft recipient of the universal power, light from God, its action not only had to rotate time also, but as a disintegrating operator on all substances, and as a partial extractor of them and user thereof, mingled with his gases by light to carry it off into ether but subject to the earth's attraction also; and the silicates, and metals his body must be made of for the state of consanguinity involved, so that crystallisation and fossilisation would be harder to heat. Is it not so in the palæontological table of the geologist?

Is not this as Professor Gossen presented the state of early light, to prove to children the truth of the Bible herein? Enough, then, on this era of time and history.

*Fourth Day.*

This period begins with the declaration that lights should be made (literally, I understand, lanterns or light-receivers and holders, as different from "Let light be"), so these bodies must be held to be those requiring a supply at first and for ever, to keep up their whole objects or times with the earth's fellowship. Subject they must be, if on law unique to hers by its radiation and loss to their weight power.

The first mentioned are those two which do the eclipses, and so regulate on breadths to lengths, by time orders—a complete design, visible, of the perfect chronometer, and to secure the rotation around her home centre at steady times.

Here we have another of the objects in point on evidence to the absolute need for design in the settlement of all the parts for the make and setting together, for the present use of man. Parts of a time-keeper at human make may have a motion in the circles it has to provide, subject only to its own resistance by deadweight, and that of air, under the force of the spring. But it will not keep time without perfect attention to other balances needing to be fixed by accurate design, and these must be the last parts added, and the more if one circle is to be secured, timed to the others.

For any true scientific idea of the sun and moon being at all at work in gravitational draft on the earth for her motions, and to get a balance of the forces set in against collapse together, but to secure the accurate evidences of the two total eclipses on action to reaction by these two standards in optics, they must have, also, the circulating forces for sustained motion, as common factors, by the ruling firmament, with her.

The most powerful of all these is now known to be a magnetical guidance by electricity, to carry the line of power, oblique, to the axis. Had these two bodies been extant at her first development from any unformed soft fluid nucleus, their attraction must have ruined all hope of her form, or any other globes, at the stated feature of openness in ether, to get a pure spheroidal figure to work her elliptical revolution by.

Nor could the earth by evolution under light have developed her home atmospherical firmament at all thereby. So all other globes must have been made as the original nucleus for her was—i.e., by instantaneous fiat, as declared. Are we to ignore gravitation at option?

Here we get this next demonstrable evidence, when true science as it works by experiment is allowed to operate and give evidence for direct designs possible.

For if these secondary bodies had not been so made and fitted with all those forces for rotation and revolution to their especial offices, to show the standard distance for others of the earth from the sun ; and, then, been exactly set, or so fixed to her in the firmament, before the other globes were made as finishing regulators, nothing but general confusion of substances could have followed. Even the earth must have ruined their formative settlements from unformed nebulous states, to draft it all to her.

Men of modern science, if they admit Newton's expression of gravity at all consistently are pinned down to this ; or to show how gravitation is not ignored by other means to work pressures by draft on mass to mass in mutual attraction to the hand of Jehovah always at work.

But all the associated forces of nature they have found at home they have determined to ignore, because they see clearly the conclusion their admission astronomically, and for a true action between all parts universally, must attest the Genesis synopsis, which alone is true to universal law in all the forces at work. Or they are blinded.

Next, with regard to this day's voice in dictation as to Moses being at all undefined respecting the "evening and morning" day.

Let us only put this statement into the full pleonastic, but inelegant form, as we did the other before.

v. 14—"And God said, Let there be lights in the firmament of the heaven to divide the day from the night, and there were good lights in the heaven dividing the day from the night ; and let them be for signs, and it was so, and God saw good signs ; and let them be for seasons, and God saw good seasons ; and for days and years, and it was so, and God saw good days and good years." Could all this be during one rotation only ?—days are here !

When does the history tell us God first saw signs, seasons, days, and years, and all complete, or good ? The answer is, Between the evening and morning of the fourth day. Here, in fact, is the only place the term day is used for a full rotation in Gen. i.

But observe, the narrative has never said that the day of daylight and night's darkness was "good" or settled into its determined value in time for constant rotations until not only the sun and moon with all the other agents to gravitational and heat associations by light from each to each were set over the earth to accomplish that accurate rate, elliptical, by her axis of force, the ecliptical angle by it, which now so assures the days to the orbit is certain to return. The earth has the early origin of the clock's face.

Also, while this expression "good" on this point is left out between

the first evening and morning era, the second day does not announce it of the firmamental air raised on that second such era either. It had to get its balance in full for this also. Clearly, also, what is said was "good" on the third day was not to interrupt this suspension or close it; but belonged only to the certain demand for the exact chemical fitness and setting by selection of the resources of the earth's soils for all vegetable life-starts in species throughout, while the variations both in the velocities of the diurnal notation of times, and the condition of the atmosphere as to weight and measure, going on with the upraising of land towards the more perfected initiation of the earth, to suit the need of the human family (to which the chapter points all the design, and which all human science and experience declares true to Divine kindness for provision by all need)—all was open to progress and fitness thereby to work well when the sun and moon and stars were made, as congener-factors to the whole set of the earth's universal laws.

Thus the science, here, is perfectly unique outside all small-talk in boasting of our philosophical *savants*. Would a watchmaker say of his instrument on time that this was attained "good" or perfectly, before the full regulators were added; yet, for that, and all the parts first put together, it would require the skill of superiority to find material, selectively, and make for it others fittingly or "good" in parts, and so to set them into action together when all were complete. Is common-sense gone out of the world altogether? There may be those who turn the world upside down, but not for the fresh breezes of heavenly better hopes (like Paul the Apostle worked) as to the evolutionist's science.

By the suspension of the title "good" to these earlier developments we get the standard key for all the changes in vegetable life and the earth's plates of her crust; whereby the geological and working testimony exactly confirms that accurate knowledge for it God has to make and set new species by; and the blunderers only prove it could never have been by human genius in suggestions, that the history could be written, even if man, as stated here, appeared perfect in powers from God's hand at the first make. But how amusingly, and yet sadly absurd, it is, when we remember that the conclusion respecting the narrative is not yet arrived of all that actually occurred, and being so told by the writing itself, that the modern theorists also maintain, to gratify their own pride of attainment, that the corroborative facts were never known before our day (which is pretty certain as to geology), and yet maintain that human genius initiated this key to all the great branches of physics; nay, that man is only a progeny

developed by natural successions from the irrational ape to be equal for it. The moderns have certainly taken great care to show to what degree of appreciable descent they have been retrograding toward, and helping the whole race of man at a grand pace thereto for the future, as to a character for mischief. With the diurnal motion not settled, the solar draft—by axis to axis, to steady the settlement of snows in winter to summer heats—not extant, or the lunar aid in balance,—no star in the upper vault of the firmament ruling all,—yet, with soil, light, and land, and varying lengths of day and night, on an infantine rolling axis, it is clearly presented, that the vegetable, or any early animal life, must be subject to great changes—some to become extinct, or reduced in consideration—and all needing, whether for a new or old species, the hand of the creator to order their state and locations, to become indigenous to soil and climate; while hardness must be expected over earlier softness, as the succession to the end of the fourth day, or after it, went on toward the final settlement of time's orbital. So the principles of the narrative follow the facts from geology. A grander development, so far, for a concise, but most explicit specification claim, as to who was the maker and inventor, could not be supposed by a man of judgment at the patent office. Now, cut off all the solar light from the earth now, and all things, to her depths, must crystallise into ices. But how about the sun himself, if his bodily conditions are of the universal in law, unless that, to his immense pressure in radiation for the loss of heat, he too, and all extant, must be supplied under that fiat, "Let light be" for ever, to prevent the recession of his orbital forces by chills within to increase inertia, and like conditions. Then, where is the difficulty for the earth being supplied first, and made first for the standard, central in line, to the eclipses; and that this was the case, all the discoveries of the geologists, respecting her earlier formations, prove, as well as of the astronomical to reach to in optics, or with Jehovah to see all is "very good" at last.

#### *Fifth Day.*

On previous points in evidence, already proved, I need not dilate respecting this stage of time.

There are, however, those of import in it, which Mr. Gladstone, as well as Mr. Huxley and others, have passed over; but by an extract I have seen of the President Elect's for the next meeting of the British Association, it has not escaped the discernment of Sir William Dawson, C.M.G., M.A., LL.D., F.G.S., Principal of McGill College, Montreal, Canada.



One is, that no authority exists by the literal statement of this stage in animal life for all the characters to have then first begun therein ; hence, we have no right to assume it was meant. It is of swarms, especially. But let us apply our presented principles for the especial evidence of direct design ; and, also, that leading chief one carried all through the record of the six grand ages ; that one morn, attained in superior light to the earlier eve, is in recognition that light was the eternal ingrafter of all constituent masses for the powers by advance, thereof, to become latent in greater degrees throughout time ; so that this improver becomes a means to get higher values for ingenious developments in design, and the elasticity of lives as time went on ; then the place this declaration is put, as after the solar and other orbs were added, becomes of vast significance.

Now, as solids in silicates and metallic ratios increase in values of their varieties for inductions, so do the resources suit advance in such objects over earlier means if of the entire associations of fluids under electricity at its increase. Hence, the associated alliance of the sun to impregnate by his bowel operations, under digesting light received, so to develop a perfect seeding flow (like man and all animals for their deposit into a womb female), and by the certain upper pressure all round of the ethereal vault, ruling time, and all in true scientific association universal, throwing off to the earth's draft these streams of his departments (as the greatest drawer of the elemental firmament around him, to secure its lift to smaller and all lighter masses,—all the discoveries of the opticians by the spectroscope associate in evidence for this era, to be the one with geological proofs also, that it was not in the earliest ages of her existence the earth could either provide the dense and also more elastic forces in soils to obtain those numerous and powerfully-winged and finned races of velocity which this fifth day was the first equal to, and the geologists so to find them. We thank the geologists for their evidence on this point, for the three eras of especiality, whether of the first developments of flora—fauna-winged, and fauna heavy, of Hugh Miller—they have secured abundant proof of.

And we gladly own that not all of them have fallen into the snare of the tempter respecting any evidence against the truth of God's holy Word, we are herein attesting by their aid also. Not that they should need it, as the other historical and moral evidence is enough to show that it was alone by Divine inspiration able to appear for all these points on instruction. Men, however, who ignore the well authenticated history since man's day of his workings, and Jehovah's, for his civilisation, are sure to only corrupt all they touch. It is of bias

innate by the "Fall." Prior to this era it is the geologists find the vast development of the volcanic and crater remains. For if the earlier mucks were to be ejected by especial forces of light and heat, to the forcing for them; yet they would rise with less of the forces of plate-variations for easy operations intact, to the two continents of the first witnesses by that certain act of design, the raising heavy weights above their natural place in gravitation to cool and remain. Also, the recent deep-sea soundings have been declared to set aside all the theories for the earth's changes from the earliest ages to be of overturned continents; but that the two have been stable as wholes, although of changes within each. A point, I maintained in print, in my earliest works, was a necessary fact by the forces within of action to reaction, to produce a first development eastward for that vast continent (called of Three), securing at once reaction over the axis for the female one of the Americas.

It was a certain fact by the reaction over one constant ecliptical angle for all the forces to act by to get the pole of circuits from the beginning. So, here, we have another witness to the Mosaic inditing, as scientific perfection. But, as yet, the solar vast forces were only operating so as to settle the earth's extended expansions of land gradually, hence the flying forces and swimming ones would be liable to decline, as the time of her cooling from her first matrimonial expansions developed the more solidified weights of the soil and less inflated state of the air and seas toward a medium. Hence, here the geological discoveries assist us again; for they admit that the swimming and winged monsters of an earlier age to that for the main period of the mammalia have declined in those terrible forces of vision, movement, and destructive powers, as the further settlements to the earth's cooler state of rest became a fact for the safety against such volcanoes and denizens of fierce animals to get those of more use to man. Then to appear is man himself. So they fell extinct to make room for others of progress to the design.

Is it possible that any savant would suppose a synoptical key to the object of an invention could be more perfectly worded for evidence; the object being to conserve the author's gift of it, and all it speaks of to human intellect for evidence throughout in after ages, unless they want the Bible to be so big that, for all curious details to be mentioned, it would require a waggon and four horses to take it about. Is there any end to human curiosity on mere points of asking for?

*The Sixth Day.*

No part will more particularly attest the purpose for conciseness, with perfect fulness of the whole record, than this day's statement does, especially as associated with man's first appearance; and, so, the need of the second record respecting him, as to God's love and righteousness in dealing with him,—as a being with reason and a free conscience in respect to moral joy, by integrity to truth kept or lost,—is required to finish the Creation full testimony. So, much belonging to the mere creation order is left out here, to be supplied, as soon enough, in the second chapter of law, that this clearly appears enough.

First, Why was it, that the animals of the palæontological table, specified especially as the larger mammalia, were not found therein, nor could, before the age of the great winged bodies had passed away. The answer, if we allow the law, as of properties universal, to decimal receipts and recessions, which is carried through for the rule to action by reaction on circles thereof, for the automatical operations of all physics, right through this and all the Genesis, is thus provided.

Cooling powers going on from the earth's matrimonial first state (at the make and connection of the sun, to rise her afar from him in the ethereal heaven), becoming of a graduating inwrought balance, and therefore of a hold on solidifications, secondary, to make and set, as the further factors of her generative resources, animals of more use and immediate command to the human reach and rule; so they, now especially, appear in the greater weight ratios to the progress in time. No part says they were the first animals of the serpent or milk-giving classes, &c. &c., except as to values inferred. But if we look over the zoology of the earth, we at least find serpents of especially fitted features for their indigenous attributes under the peculiar climates and soils for their support now; as well as of others,—the wild animals as we call those fitted only to live in that particular climate, and keep up stock thereby, yet not fit for domestication proper.

These last are, however, succinctly set before us in this day's account for the general recognition that the soils fit to make them of must, while springing from the earth's then attained condition in the impregnations of light as matter, be removed from their mere first, and then necessary association with the earth to act only to her forces of the bodily rotation and revolutionary rights (her claim by all physics *à priori*), and now to be so set that the new action should by light, ether, air, and food, make them new factors as species to exact design for their evident destiny at the consideration of men of sense and true science when the advances of knowledge in time should call

up the due attention to such subjects; and so, the more to be assured that the giver of this unique history of his works is He who added to it all the associated instructions for the working of the human system by faith therein, and was, and is the One True God by an inspiration divine, claiming worship.

Now, the Christian Church were so perfectly satisfied with the other sufficient and abundant evidence that the Bible must be inspired that as no especial call until of late demanded these studies on the gross need in proof, they did not attend to it; and, no doubt, by such neglect lost much beautiful evidence of the Divine wisdom on its wording; yea, unhappily fell into such errors through want of attention to it, that much evil has resulted therefrom by heeding the wretched traditions of mankind. So their prejudices by pride in the flesh are what we have to fight against as well as that of others. But light cuts its iron veins.\*

As I shall have to deal with man and his bride, and, also, the difference between the domestic animals, fruits, and herbs when colating the next stage of the narrative, I need not especially enter on it here, except to notice that as to the mere formative operations up to Eve's creation all is consistent with the statement in Exodus xx. 6, spoken of there as made to the finish within the six evening and morning periods, by which time, by the constant successions of a brighter period as of morn to the previous eve, the glowing beauties of creation were secured with the fullest blaze of solar light, and the highest possible, so far, of cooling gentleness and quietude of the earth's nights, and with the responses within her own veil of the most glowing and beautiful colouring by solar metallic substances condensed and transmitted through all the earth's body for the floral and animal creation of all feature distinctions by the soils. "All good."

The fact that these colours follow in the full general sense the degrees of light the soils receive on the lines it works through as the climate-giver from without,—being a proof to that general principle for the earth's and all made, it having the entire universal properties by circulating matter associating to and from all globes, of true factoral conditions alike,—is another point in the evidence of the Record's correctness to a pure law of science not to be questioned. Even metallic beauties in crystals and metals follow much the same climatic lines of development; but as these are dependent more especially on the forces of violent bondage to take their lines of rise by the earth's pressures, so the forces of heat that settled the axis of rotation may

\* The mistake on the stile has been, not seeing it was all suitable to the maker of a chronometer, worked by electricity at supplies of light.

be expected to throw up gold or silver, or other riches of these classes nearer the colder regions, as they are found, than the chief beauties of flowers, birds, and insects. This first part does not conclude until the general principle God worked for all on is added in the next marked chapter (which was divided off by an error, and has thus led to much mistake and false controversy), for the final passage to the fifth and sixth verses are entered for the summarising part of the first position so far fitted generally for human use as on the land thrown up at first plantless, and then also only able to develop the common softer dews of the hot-bed class, which, although they condense into large drops, do not develop to the same electrical class of changes that we admit for the difference in rain-falls to form and fall by solar and forest influences, on the following days.

This passage had no right to be mistaken as the first of a period just before man was made at all.

It is clearly a witness to the whole progress previously carried out for human comfort at actual use—i.e., from the dewy seasons of the first coal-measures up to rains and man himself, who now becomes the especial object of the next stage to be dealt with.

That loss of the woods is a loss of rainfalls, but not of dews, is of human modern experience.

I conceive it would be a libel on Divine love to suppose that this necessary initiation into law for infancy, now,—that is, that the heavens as a designed time-keeper to enable mankind to keep their labours by its operation, and historically note them, on the same principle as we teach it early to children,—was not provided for the testimony of God's design and love to the earliest races of mankind.

Hence, I hold that Enoch and the Antediluvians had the revelation of the first chapter of Genesis. Why do kind fathers now give their young boys and girls a watch, and by it, on observation to find it is a well-made one; or to be "seen good" as all required? Men certainly needed it as much 3500 years before Moses' day as afterward. Moses simply transmits it to us. We shall find they made a better use of it than moderns did.

So here ends our first lesson; may it be blessed by the Spirit of Truth.

## GENESIS, CHAPTER II.

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For this we begin at the proper stage as to a right division to gain God's purpose thereby—*i.e.*, the 7th verse.

This next narrative throughout being about Jehovah's moral dealings with man, it is—if such blunders were not so common throughout the modern divisions of the text—a curiosity that the previous part of this chapter was not added to the first. What a heap of false criticism about when the first rain-drops fell might have been saved the geologists! The first part ends with the idea that all fruitfulness of the soil from the time of the first coal-measures, as assisted by either the refreshing dews of night or the showers of rain, day or night, were proposed to be of use to man; and so his absence, then, is noted here, as the object for whom such was to be raised.

Now, the question next is, that as he is already stated with his partner to be made (chap. i. 27), how and why in detail he was, as of creation for God's Divine image, made fit for that particular and responsible office already presented to us; so that this character given him might be honourably sustained. Such a narrative all the mad nonsense of the evolutionists has only the more proved there was need for, that God's Word to His own justification as the first educator of mankind, His created offspring, should so teach the truth about it, against imputations unjust to Him.

The seventh verse, therefore, in commencing this part of the history declares man to have had his physical constitution by a generative fitness in the derivative soils like all other species of the earth; but by an especial arrangement requiring the last and most peculiar attention for it of Elohim for axes and all by them.

Now, the fact that this trinitarian idea "us" is never introduced before, shows the result must be as found so meant, significantly, to show the development of character in great eminence of peculiarity; which, whether men delight in the idea their oldest grandmother was a monkey, or their first progenitor direct from God's hand—most are very satisfied to be proud of and declare it now exists. They are rationally different from beasts,—*i.e.*, a different species of sense be in them.

So far, then, the objectors can have no dispute about the consistency of the Scripture text. Man is, thus, become a living soul, but one of great peculiarity in the elevation of his powers and purposes thereby—*i.e.*, of a soul meant to live for ever.

The next verse tells us that after this (for here we have, clearly, the declaring consecutive events about man, as for the purpose of graduated mental results) God planted a garden eastward; and, in a province peculiarly fitted, we must suppose, for its flourishing state, being so entitled “Eden” (pleasure or delight, “Geogr. of Scripture”), but which as classed, here geographically, gives the certainty that Adam first saw the wilder world of the indigenous earlier formations of animal and vegetable relatives. Then, was to be introduced to a new and more fitted set for his comfort in food and gardening operations, and, at evidence before his most fixed attention by the love of his Creator to him; and thus in certain proof who it was held that position over all creation law and His own well-being as associated with it.

No doubt as yet, let his talents and powers be what they might, he did not know quite as much as the self-satisfied querists of Scripture in the present day do about such laws. Hence the more need of this early initiation to him of whence they came, who ruled them for good, with himself for the future—if, simply, alone for Adam’s own self-government in that as yet infant state as to experience. So, what was the law for his own being to keep his majestic estate?

No one, we might suppose, could expect other than this account of the Creator’s first dealing with man, if prepared to allow the least consciousness of action to the first source at all. It is simply by example, rightly used and required, of a Father, for his own honour also.

Again, no one could, with the least judgment for reflection, by knowing anything of the human forces in the graduated power of a generative brain (to receive and collate facts, and fix, to use them by the memory), but would allow the great force and variety of them, all through the garden scenes, required degrees for each, in time, to produce any hallowed effect. For which Adam had a claim, for his moral responsibilities to stand on justice, that such time for observation, reflection, and rest should be allowed him, while so many new and surprising wonders were done before his face.

Also, it accords with the Divine use of all miraculous operations in the due grace of a Divine Father’s purposes, so well attested in after ages, historically, that took place. Let the reader remember that consistency is always expected of the just; and we only show it here for the authority of the Bible.

What, then, is the consistency, if those of this age,—of pressure to get of the paternally placed government a good, orally-directed education for the young, that their moral and intellectual condition be not surely neglected, even for mutual peace and order,—refuse to admit that education must so have been first begun, it being well known that its neglect at first renders it a burden to unfit persons to keep it going on afterward. Sheer ignorance detests the efforts required.

Is it not certain that it is even now only to pressure, by those already benefited by earlier pressure to gain it, that it is carried on, as an alien effort to the natural indolence and preferred employments, —play? But the value once found by the elders aids to support it for all progress in some jealous degree for family dignity.

The planting this garden is placed, in time, before Adam was put into the scene. Then, the witness before him of the Creator's all-sufficient power and kindness begins. Observe, neither transplanted or made, of the new, to grow, but of that previous, if suitable in kind planted.

In this planting the garden we have the ante-typal feature of that constant plan of the wealthy one in gains, who first selects a fertile spot for his future palatial residence; then plants the surrounding shrubberies required for cooling in summer heats by shades from the solar ray, and for shelter from cold winds at night, and in winter, for other plants, by the hardier ones.

Thus is presented to our mind the uniting for him, after Adam was made, of a large number of useful woods and aromatic shrubs,—which the geologist can often find the specific remains of in the earlier deposits, where the fossilised bones of man do not exist,—with the new.

The next act of creation, after Adam is there, is of that so constantly attained after residence first begins; but here the new creation of proper domestic fruits, flowers, and vegetables, of the most suitable character for gratification in taste by sight, smell, and appetite for the possessors, and his children's delight in due time, comes in.

Is it not certain that the geologist cannot find any of these especial Asiatic fruits, so concisely introduced as "every tree that is pleasant to the sight, and good for food," as well as those of some more valuable timbers for building, except in the alluvial deposit—leaving their remains in evidence to when their first creation began, as to associations with each other and man. Also, do not some vegetables and fruits follow the hand of man as he emigrates to orders given; and, although able, in proof of their especial time and fitness for the purpose, to change in degree of assimilation to soil and climate, remain for his pot at hand.



What I apprehend about the four rivers is this. First, the narrative proposes to declare that this garden was situated in a position so that there was already a river going through it, fit for the irrigation and hand-watering it, as best it might; but especially here a point has not been noted. It is stated to have been going out of the province of Eden, in which the selected spot for the garden was found.

It is not stated to have its source in the garden itself at all, as has been generally held for pictorial ideal representation. But it went out of Eden to water the garden as in its course. This might aid, with the other rivers named, the finding the spot, for that it passed through the garden from end to end is implied. Then comes this—"And from thence it was parted, and became four heads," &c. The names are then given of four rivers, of three of which there can be no mistake, as the names now remain at the Scripture titulars, as though no change for their paths, geographically, took place since, not even by the convulsions of the Noachian flood; or, if not the name unchanged, the geographical line of their compasses is declared. Our Nile is clearly the Gihon of that statement, I should think. Now, here I anticipate the translators have missed the point proposed. It is Eden is divided off by them on its four sides. All sections of land find their natural boundaries from others. Often those land measures are rivers. Here, this is what is proposed, to show the boundary lines of the province of Eden, which is thus a separated enclosure from the rest of the world, with its own especial river, and the Paradise garden, for which Eden (pleasure or delight, "Geography of Scripture") had been chosen for the site.

Neither the Nile nor the Euphrates could have the same name, with historical propriety, if even the Flood *par excellence* as a disturber of first geographical positions, had so utterly altered their lines of flow. But even if the name Gihon, for compassing the whole land of Cush, be not connected with the son of Ham, as names in Scripture are often repeated in different families, yet no such change of geographical aspects is set before us by the Flood universal; as the idea taught is a settling back at the drying of it, by the land surfaces to their places on the axis mostly as before.

I pass over, now, the moral point respecting the two trees of life and knowledge for a future consideration, to go on with the more simple Creation narrative.

The next passage to that about the rivers states the fact that, besides the previous one of the eighth verse, as to the time for Adam to be put into the garden, the purpose was, "And the Lord God took

the man, and put him into the Garden of Eden, to dress it and keep it. Man's mission, physically. This is the second place Lord or Jehovah is used, the first being also in relation to the whole finish of the object after man to own his Lord or Ruler; although, at first, it is after the same general account up to Eve's existence to include his claim over her. Here it is introduced more especially, as bearing a significance in respect to the responsibilities of the first male. Thus, it immediately introduces the vitally important point respecting the sacramental purpose, unto Adam's faith, for the use of the two trees before spoken of in the ninth verse, as new to the earth, or now made to grow there. Following the next Creation question, we have this important declaration of this Jehovah, our God and Ruler, Lord. "And the Lord God said, *It is* not good that man should be alone; I will make a help-meet for him." It is important here to notice that before this announcement, out of which, when effected, immediate employment for Adam's intellect was to proceed in naming animals, the sufficient evidence of God being the creator of him and all he saw had been attested by the newly upspringing of the excellent fruit-trees for food already introduced. Hence, Adam's mind was first prepared, by evidence, to see the importance of obedience in regard to the two trees, without distraction of interest about the animals, now to appear, or Eve. While their existence, so especially secured in evidence to God's omnipotence and design, both for their making and object in love to Adam, brought the same results as for the claim about the central trees. The garden scene, altogether, must have been large, as a river was to water it, and Adam, even with Eve to keep and dress it, would have an oppressive idea of labour at once.

But this first announcement under the help-meet feature became a second evidence of the Creator's powers to bring into life active creatures as well as the automatically-growing plants. Creatures, also, particularly endowed with intellectual instincts the more fitting them for their domestic offices to hand than the animals he might, and no doubt had time to contemplate before he was put into the new Paradise in Eden.

If Jehovah says, "He that believeth shall not make haste,"—that is, needs no untoward hurry after the soul is at rest as to eternal hope, it is incredible that he begun to use Adam at a hasty rate for the abnormal use of his powers of consideration and reasoning, so perfect, yet so infantine. "And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and He brought them to the man Adam to see what he would call them; and whatsoever the man called every living creature, that was the name thereof."

That these newly-formed creatures were no more to be confused with those made before Adam of the more general indigenous classes to climate and soil, as the new fruit-trees are to those of the earlier eras from the first of the lowest coal measures, is sufficiently made plain to any but mere cavillers by the especial trait marked for them, as of the help-meet order-set before noted.

What is the earlier gift of a kind father to his children next to that of the nicest and most wholesome fruits of the table to fix their love and obedience to his command? Certainly not the highly-scented fox, or the voracious wolf, but the gentle dog, cat, horse, and beautiful birds of song and feather all the more fitted for domestication, or the poultry-yard, of joy at morn and even-song.

Thus graciously did Jehovah act toward Adam at the second especial gift in that garden, day by day becoming a more glorious Paradise at his hand.

Now, remembering that all believe Eve was with Adam at the final gift in the older creation story of the first chapter of events (ver. 27), what was the precious idea of the twenty-four hour evening and morning holders on the call for Adam to name the animals?

This, that as they confused this especial gift with all other animals made, then Adam had the task to name all the creatures—wild, voracious, poisonous, and tame—in such part of daylight, we suppose (or through midnight also, for it would be rather short for the task), as by one rotation of the earth provided him time.

So, in our pictures of Eden we have lions, tigers, rhinoceroses, alligators, and serpents for the idea infinitesimally at liberty to the artist's choice of animals, whose location somehow afterward was to become like the marsupialia denizens of the ocean-divided island of Australia and all lands extant afar off. Why, then, were they all included in the first narrative together, wild and tame? The answer is plain on that page. God proposed to give the whole to the human use and dominion whether fitted or not for domestic purposes. So, after Eve was made, that full additional present was stated. But from the especial labour of thus naming them all they were exempt, except as to choice in time and discovery, as history over zoology has narrated up to the gorilla *papa*. But all boys and girls are to this day allowed to name their favourite pup, pet dog, pony, or home-fed lamb, pigeon, or laying hen.

So the analogy, human, to Jehovah's kindness for the infant experience in joy at possessions Adam acquired at His hands is perfect. Only let the Bible be read properly.

But that some use might be found in the wilder and most savage

animals, of whom no thought of their existence could then enter Adam's mind, the alpaca (never more than a half-tameable animal) is at present an evidence, beside all the uses made of flesh, bones, or skins of others. Yet Adam might have seen some wilder animals before his transmission to Eden.

Serpents, too, are some of them harmless, and not all of one geological depth for their remains, and as helpers to keep down insect denizens of the garden themselves useful to the "balance of production," their shining coats could add to the domestic use and beauties of the Paradise. Let the one used by the enemy of mankind get there, or be, as it might.

Here we arrest our own statement of views and take the statement of a celebrated scientist, who in his paper of the *Nineteenth Century* against Mr. Gladstone's,\* places before us this passage. Whether it is found to corroborate the Scripture statements of the beginning of manhood or not I leave the reader to judge. It is certain that Professor Huxley claims to be as complete a master of his subject as most men, and, so far as facts have been stated therein, we do not question it.

The reader will have already seen, we do not here support all Mr. Gladstone's views against his opponents. I only quote the following passage for its intrinsic value, in degree, respecting those set forth on my papers.

"It is not by any means certain that man—I mean the species *Homo sapiens* of zoological terminology—has 'consummated' the land population in the sense of appearing at a later period of time than any other. Let me make my meaning clear by an example. From a morphological point of view, our beautiful and useful contemporary—I might almost call him colleague—the horse (*Equus caballus*), is the last term of the series of which he is a member. If I want to know whether the *Equus caballus* made his appearance on the surface of the earth before or after *Homo sapiens*, deduction from known laws does not help me. There is no reason that I know of why one should have appeared sooner or later than the other. If I turn to observation, I find abundant remains of *Equus caballus* in Quaternary strata, perhaps a little earlier. The existence of *Homo sapiens* in the Quaternary epoch is, also, certain. Evidence has been adduced in favour of man's existence in the Pliocene, or even Miocene epoch. It does not satisfy me. (We are glad of this.—Ed.) But I have no reason to doubt that the fact may be so, nevertheless. Indeed, I think it is quite possible that further research will show that *Homo*

\* December, 1885.

*sapiens* existed, not only before *Equus caballus*, but before many other of the existing forms of animal life ; so that, if all the species of animals have been separately created, man, in this case, would by no means be a consummation of the land population."

We hail this passage in all its scientific value with pleasure. If Professor Huxley had been so long beating the air, as to these facts being opposed to the direct and necessary inspiration of the Bible to get its statements, by not reading it first for himself—as a host of other opponents have done, because they took the equally inattentive examination of Christians (who do believe, at least, in its Divine gift)—that is no excuse before the Giver of all truth.

By one sentence he, it is clear, is looking out for the possibility of some evidence against the inspiration of Genesis, except as he speaks of the Hebrew prophets equal to their grand declarations by sheer natural powers of human genius. For which, such results as have followed the twenty-second and other psalms, the fifty-third chapter of Isaiah, and the whole Book of Daniel, as to the history of kingdoms leaves no one an excuse to suppose genius equal to.

One thing is certain from Mr. Huxley's science thus quoted. The horse need not merely be called "*almost a colleague*" of man, as well as his contemporary at present, but God's Word places this aid to agricultural ease for an actual one, in that work, by Divine purpose in His creation and time for it except as to equal intelligence.

But more, what does the learned Professor mean by a morphological point of view, but, thus, to corroborate the scriptural inference from the written Word, that a set of animals, so peculiarly of a chosen condition in their constitutional settings, by all the forces of exchange for use and health of the body, were once made (and about the time man was), whose systems by direct design were equal to follow man in his claims given to possess the earth from quarter to quarter thereof ; so that the Shetland Isles even now, with all the changes the earth has seen for destructive action since sin came in, of soil and climate, as well as the Steppes of Siberia, and the Pampas of South America, can find a home with man of the grand race of Asiatic, Arabian *Equus caballus*. And they so assimilate to the soil as to roam there wild, free. We thank the Professor for his aid from science.

Regarding the strata referred to, we do not enter on the point ; it is enough to gain, that the able geologist finds full evidence that the object and condition, as well as time to appear, of God's final gift in animal life (before Eve came in to absorb Adam's affections) are the same as Moses' writing declared.

But this point appears clearly—that, even before the last act of

Divine kindness in time, the measure of period Adam was existing, without supposing an unreasonable one of solitude, is quite uncertain; and that what he had to view, contemplate, consider, meditate upon, and realise, as of Jehovah's goodness to him, already required far more than one rotation of the earth to accomplish.

Creative kindness next makes the just remark, all the experience to emigrants supports; let the other provision in plants, seeds, or animal assistance to occupy a new wild be what they may; although much help as of mates for work be on board for transit, or ready to march. "But for Adam there was no help-meet found." The translators of the new edition have put "answering to" in the margin of the first use of help-meet; when it immediately follows the gift of all the trees and garden-ground for his tillage only.

Here the same idea, I apprehend, belongs to a second use for the most perfect. So, with the earliest helps sent for the first object of employment comes the same expression under another head; that of what the wife is as a social friend, as well as of domestic use for the garden purposes perfectly; or rather, the modern improved state of women is here implied, as not for the labours of keeping and tilling the garden. Her domestic time and attention to the house and the family are carried in an honourable separation, as a helper to animal demands of that use. Sin brought her to field labour.

Could anything be more beautifully, tersely, and concisely worded to be condensed as required into as small a compass as possible for a key to law natural in physics and divine in object.

The calm innocence of infant conditions together between the sexes, as of man with his wife in privacy, is what ends this part of the history of the ages past of earliest manhood. Sin had not entered yet to beget harm, or shame.

If, however, Adam had this last sleep, and his first contemplation of the beauty and suitableness of woman to be his social partner in life, as he had seen of male and female attached even in other animal connections for their love and offices, with all other matters of his first courtship in making Eve his actual wife, I should imagine—let his primal forces of brain endurance be held to be what they might—he must have had powers far above the human scale altogether, or been fit for an asylum by the time it was all so hurried along and over.

The six twenty-four hour ideas of time for all the creation was in direct opposition to the letter of the Scripture history for it, and this sceptics ought to have seen as well as others who took their views from Rome's ignorance rather than from "Holy Writ." Galileo's

biography should have been a guard against that as authority to faith.

What the scientific summary of these chapters of Genesis attest, to practical evidence on experiment and observation is more than the three points of Hugh Miller and Mr. Gladstone, and start for proof on the absolutely-required first make of one-over-all equalised medium or firmamental heaven, and a first nucleus of all organical factors in it, as the womb for the due gestation into a spheroid of that matter "unformed" like all other germs for secondary seeds, animal or vegetable; but as I have already entered on the evidence for their successions by the forces of proof from natural science by gravitation to close, and heat to separate, *et multis aliis* other properties universal in law, I need do no more than direct my reader to the work, "The Balance of Physics," to see their number and true features consistently attended to herein.

If we have philosophers who choose to learn the need and actual use of these well-known properties of physics for any condition of matter of our universe, for the make or action done of trustiness and states given for them, so that their imagination runs loose for all space to be filled with matter, able also by itself to aggregate for action and then to work actual designs seen, which we copy in timepieces, and then to get rid of such infinite forces of fixation and overwhelming powers against proportion as at all attainable, so that they have this all-space filled with nebulous matter, but to fit their fancies not subject to gravitation or attraction for associations natural, or used by a Creator, we can only leave them to their fools' paradise of science; and if there are examiners to allow it, have our time occupied with hearing about the earth's ability to throw off such a vast mass as the moon, with nature's power to fit both for the eclipses; while gravitation shows us the earth's dews, snows, and volcanic ashes cannot refuse at her call a return.

With regard to the lightness of possible gases of matter being outside our experimental forces to retain them for observation, their existing nature to the use of the microscope beats all such efforts hollow.

The wonderfully-refined subjects it presents of animal life in the living animalculæ to be so seen, declares to us that to our earlier ideas of refinements, as well as the enlargement of light bodies in the upper ether, there is no more stint to the hand of Jehovah than in the decimal figures themselves for the fractions of a normal unit, or its mass addition.

All these very minute creations observed, prove that fluids to pro-

portional solidity exist, so that besides the revolving currents of their bloods there must be a proportionately-propelling and feeding exterior and interior set of the most refined gases, supplied, also, by air to them all at their digestive forces from it for them. For without communication with our common firmament at time they cannot live, or without solar heat reaching their residences.

So there is no difficulty by these facts of certainty in believing that the refined currents of the solar and astral streams actually feed the earth's system, now they are appended, or that her's support, chiefly, the lunar satellite, as I proved must be a fact by a lecture years ago on the tidal evidence; and the spectroscope has demonstrated that metallic elements are in the solar radiations. Hence, hereby we see, with the grand Mosaic theory in its whole, that all given to Adam is a real universe, or is "Verse" in all the attributes of its law, as a unique structure of one God over all, its Maker, and only so fitly called *universal* at all. An universal, magnetical, and electrically worked timekeeper.

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## THE SACRAMENTAL TREES.

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IN my previous papers I have left this subject out of comment along the direct line for its time of presentation to Adam, because of the entirely different character in its purpose to other gifts from God these trees bear, and its great importance.

It introduces the more valuable points, but at the same time, the more demand on his and our thoughtful consideration respecting man's especial moral features and destiny, in regard to his being made in the "Image of God" as one to be endowed above other animals with a happy consciousness of rectitude to truth by a living conscience.

Even now, it is an adage to hold that thieves value this as toward each other for self-satisfaction.\* We will quote the passage:—"And the Lord God took the man, and put him into the Garden of Eden, to dress it, and keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die."

Even if we could admit that God could on starting a morally responsible being into the world neglect a testimony to His own character for holiness, as "becoming His house for ever," and not at once denounce sin and show that His Divine standard "could not bear with sin with the least degree of allowance," but alone consider this subject under the head of manifest love to Adam in the declaration of the result by disobedience as to his own satisfaction in the status of his attributes by moral conduct, as we shall see, it would be that which a gracious father, placing a man at first on the ground of primary innocence into existence, could not neglect, or make more gracious, or more useful. A child's weakness being admitted (Rom. viii. 3).

Up to this time, nearly all I have seen written, or heard from lips, respecting these two trees is, at best, that in some way or other they are figurative to tell of some unknown mystery; but with no idea

\* . . . The mind's the man,  
The soul, not the flesh, is first.  
And self-respect is a kingly crown,  
When fortune does her worst.

CHARLES MACKAY.

that their purpose and meaning was, in regard to simple and valuable as well as literal facts needed in Adam's case, and not merely a pretty piece of mythological poetry at best. Symbolical of no one knows what.

Professor Max Müller, too, will excuse me if, to do a service to mankind, I quote and also follow a proverb he gives in his postscript on solar myths for use on this so-generally-held Bible myth: "There is a radicalism in scholarship, too, which despises all measures which do not go to the roots of things."\*

As the passage in the Bible respecting the two trees presented man to himself as in a mirror for his satisfaction in nobility of God's purpose, and in attestation to the fact that he was made in God's image, so is he now found by the anthropomorphic evidence everywhere. Fond of the idea of some class, however low, of self-conscious dignity within, as well as to the minds of others for that of moral honour.

Now, without some sort of standard which the party himself holds could have been broken, and yet has not, by resistance to temptation to do it, with power in himself enabling him to do evil if he had chosen, no such an idea can be awakened in the mind of a man or developed in that of a child. And to man or child, it is of such a class that it must be "set" for him, or he is left to his choice under the impulses of his sensual desires and instincts only, like a wild beast, however more various and impulsive the record must remain of the greatness of his passions. If not, why do men always try to invent excuses for their sins against their own and the public good, even to themselves. Nor is self-respect self-invented by man.†

The first statement, that Adam was *put* into the garden, and, therefore, had his first existence elsewhere, is in the eighth verse, directly previous to the creation of the choice fruits for his use. Now (ver. 16), it is again repeated, notwithstanding the evidently wise purpose to keep the account as concise as possible, because, after seeing the facts before in evidence to the revealer's omnipotence as God, maker and ruler of all, this was the period when his pleasant means for the employment of time was stated to him, and so at once was revealed the pure root of righteousness toward God, and the only certain means to maintain intact the attributes of his body and spirit in a perfectly harmonious connection with all his practical surroundings of law, so as to preserve life and health of body as well.

The want of which self-command is well known to be a practical set

\* "Solar Myths," *Nineteenth Century*, December, 1885.

† "For there's no virgin-fort but self-respect."—JAMES RUSSELL LOWELL.

in and cause of natural death to man. Unhappiness of mind is known to be a cause of death, even without suicide, as well as the loss of due restriction over food, labour, rest, and sleep for the use of the brain, &c. The repetition is, therefore, here clearly not as to a time for Adam's first residence, but to narrate the object and law.

It was the time for his initiation by education into the pleasant theme of his very agreeable manual employment to escape *ennui* by listlessness; and to show him his destined adornment of highest honour possible—his crown of glory—the ability to apprehend the moral attributes of abstract right and wrong; and that blest point of trust, the keeping truth. It must be, therefore, on the abstract standard in values and all results, if set most effectually for good.

It, also, placed him at once on the alone ground of hope to secure eternal possession of life and all, so kindly and pleasantly given; so that, see what he might of death before in the wild world (that he might know what it meant), his own fear of extinction of being and joy was met at once with the freedom of heaven, where his visiting Creator throned Himself, now, in an adopted part of the same class; but suited especially to His own attributes. Does true education ever begin otherwise in principle?

I think it is evident, then, that the two trees present a feature of no tyrant class of establishment by the Maker; but only that which, while requisite to the glory of God in the witness to His own likeness, as the Holy One, was as needful for the perfect and highest satisfaction in all Adam could have, or learn by progress.

Hence, to Adam before temptation overcame him, the tree of knowledge of good and evil must have given him the highest satisfaction by the very imminence of the trust committed to him; and which could not be left out at that time without injury. It presented his highest crown of glory. In fact, by all the known attributes of man now, it was then, as its principles are at present, most coveted, however meanly and falsely sustained, as to the opinion of others; and so must have given him his highest pleasure. In fact, here was his bane, also, as we shall trace by his undue aspirations for such a claim.

By the side of the tree of knowledge of good and evil was the actual tree provided for Adam to secure all his possessions by, "The tree of life." Both stood near each other, and both in the most central and no doubt most conspicuous place in the garden.

One could not be touched, and if the forbidden one, but that the other stood beside it to warn of the danger, and provide the remedy against any weakness by the force of temptation. It was the call for God's help.

The purpose of this tree requires some especial attention. It is distinctly stated to have had an absolute covenant of eternal life in it at one acceptance of its value, by the simple fact of trust in God, by the name given it, as of the covenant against fear of death from any cause, by eating of it.

After the fall that is thus attested: "Now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken"—i.e., the unadorned wild world, where such growths as he had been provided with were not spontaneous, but needed to be carried, and the two trees were lost till the end, when mercy restores them to heal this bruise also, to the honour of Jesus for the family redeemed (Rev. xxii. 2). The tree of knowledge of good and evil having in the meantime been also made a tree of life's good extended.

Here, we have a clear statement that so absolute was the covenant in the tree of life, that even after sin had come in to initiate all its evils into the future generations of mankind—all having been constituted so, on the law of the six days (Genesis ii. 4), to reward the right rule of self, or to let evil have its own reapings—if Adam had but eaten once he would have perpetuated his own being to reap of all the sorrows and miseries mankind have fallen into for his own despair, to this day.

Hence, it follows, that if Adam had before he was tempted of evil in any way by warm or excitable passions in another or himself thrown his future well-being on God's covenant in humility for peace and security, by a well-meant and certainly right distrust of his own power to meet all temptation—of which either in measure, class, or time he could, as yet, know nothing—then, God would have secured to him the garden and his own life in peace, as a just one to truth and grace for ever, at his claim by taking of the tree of life.

Nothing could, then, have touched his self-consciousness for probity abstract, as the tree of life by its very name, gift, and existence proved that he was not expected by God to be able to secure life and bliss eternal by any sufficiency in the finite powers and small knowledge of life's and death's issues he had or could attain to. Yet by experience he might rise therein. Now, the original, here, is peculiar to this effect, but although given has never, I believe, been so noted.

The marginal translation gives instead of, "Of every tree of the garden thou mayest *freely* eat," by some translators, we have the correction, "Of every tree of the garden eating thou *shalt* eat." The tense is absolute as to the future, if Adam did eat of *every* allowed

tree of the garden. But, thus expressed, while it gave fully the liberty, "freely," it did more if the tree of life, also, was included, and eaten of, then, it secured the perpetuation of the liberty as assured for ever. Eat, of all, including the tree of life, and eating, thou shalt eat of all but one for ever.

The difference is fully significant of the full character of the covenant; and the importance to Adam not to neglect the value signified in the title given to him of the one tree. That of life secured only thereby, and, so, necessary.

Now, to Adam, who had before seen the wild world and its elements, which initiated him doubtless, without the aid of any geologist for his teacher, into what he had to fear by disobedience—*i.e.*, death; and without causing which to millions of animalculæ and general insect life he could not even tread the garden itself; this mode of expression must have been much more important than our more modern translators (the improvers adopted) of the Bible could discern. It needed a spiritual judgment to accept it as not obsolete. It spoke, with the title in the tree of life. To you alone belongs the Divine likeness not to be delivered over to an irrational non-intelligence in regard to the hopes of a future day; and, with better powers left than those of fear; but security, on the only ground, finite, it can exist by is at your hand for choice by Divine admonition, and even command. So, don't ignore the value in Jehovah's gift of the tree of life.

It was, however, neglected; and, so, treated as a not-needed thing by Adam; and we have to trace how? and why? to learn its lessons now that another "door" to eternal life is provided. Adam rejected it in self-conceit, like Christ is by many now. Ornamental, but not useful for life eternal.

Before I proceed further, I may here note, that all the translators admit that the expression Lord God, may be quoted as Jehovah-God. This never occurs in the first narrative of facts for the six days, until the summing up at the finish after man was made.

Thus, inculcating God's beginning to act as a covenant-giver to a receiving intelligence in man and woman only. Although acting by one of the decimal order by generative numbers, as the maker of all other parts of creation. Thus, it initiates (while it joins the first with it) this, as of the new declaration to law. Responsibility moral.

Food and numbers for their balance, as the philosopher, Mr. Sadler, taught many years ago, were, otherwise, to depend on the sufficiency in each species to keep their own races from extinction by the generative development of seed, equal to the struggle against their

enemies and all causes of death. To man only was the hope given, or proposed, of eternal life, as the only one equal to appreciate it. Not seeing this by Christian believers has led to one of the advantages the sceptical geologists have had over the assumed statements of the Bible in the forgetfulness of the exclamation, "Doth God care for oxen?" Yes, for all in their purpose; but not as to eternal life. For how has He made them to know, as responsible beings, the value of the tree of life. Even on that, the hope to live for ever, was then only so placed before man. Death, in common with the transitory state of all-changing nature, was before him, also, if he neglected it as the point of faith in God, only accepted, as weak in the flesh to sin.

Yet, so bigoted have Christian men been on this point, that I was once nearly refused admission to a meeting, because I held death came in before man sinned, to the lower parts of creation. Christians are often so incapable without an everlasting repetition of things taught before, or clearly involved in the previous writings to remember them, that the words, "by sin came death," were only meant to apply in respect to the parties the apostle is speaking of,—*"man"*—not cats or maggots—that they must conclude so it came to all creation. Hence it is, that even those who have had intelligence to believe that God did not merely plaster the old walls of the earth with pictures of death in all the previous stages of being, or proto-plastically, have given all the honour to the geologists to find he had no such love of it, except as it had been a reality needed of the earlier ages, to prepare the soils for man, and teach lessons, as far as times can, of his own eternity; and the grandeur of his elect purpose, before man in the first Adam was. Sin kills individually. Do oxen sin?

This evidence, now, men thinking themselves very scientific have turned into the idea, that man must be older than our record in the Bible; as if eternity in times and doings could alter to have a period previous to *their* first man the less to be accounted for.

So far we have traversed as to the need and value of the two trees. So far all scientific realities agree with their need and value. And if it be, that while men are employing officers to watch the poor lest, by their rapacity, the children should be prevented from the required teaching of exactly the same class,—the kindergarten style, to wit,—or by the children's love of play with a story attached to it of right and wrong. Why, ye savants, this care, and expense, and coercion, if, from the low stages of monkeydom's love of self-will and frolic, man could rise to see the value of early revelations to the youthful minds to attain to knowledge for the advantage over the world's garden by its culture; and health, with life's sources preserved and handed down to

posterity, if nature could do it alone? Does nature secure this love of advance for the Cockney Arab? Do your own children now show such a very great liking for it as to need no teaching how to preserve self-restraint? Can a baby be self-taught, in fact, at all? If you will worship a dead unintelligent native female, the mere agent you use as a help for illustrations to the child, how could your ape progenitor devise the idea, or generate the power of progress for what he had not; or any descendant start for knowledge?

Men actually refuse the self-evident testimony of nature,—that as all her actions are by proportions of the mass to heap, that she must be as a whole finite to space, the infinite; yet, while refusing to God the creatorship of all, they initiate for nature a progress of mental apprehension and progress themselves, as to mental glory to be secured. Surely our savants, so-called, and so popularly held for their upholding rebellion against God's own revelations—as the One Spirit eternal and intelligent, as the Christian is taught to hold of Him—must be very largely of that class the satirical philosopher of Chelsea said most Englishmen were; and much delight to secure that honour (Prov. xxvi. 11).

The evidence to the fact, that bodies could be made with the law of action to reaction on constant supplies of pure matter, under the covenant "Let light be;" and, hence, that Adam could, to the earth's forces of rotation and revolution, be so, that man might be kept under the pure and good by preserving means to eternal life, and by constant radiation met by constant full recuperation, I have already proved in the work "The Balance of Physics;" so far as his mere physics were at first concerned.

We may notice here, that the tree of life being lost to time (for human safety against the eternal perpetuation of the lost estate), that One who had supernal attributes against temptation could alone be fit, since that "Fall," to be the actual Divine standard in righteousness equal to meet the Father's dignity for the atonement by substitution; hence, in that respect, "The Fellow of God." Then, also, to supply the place of the tree of life to faith, of whom to eat secures in spirit, again, "Eating thou shalt eat." That is for ever. See the passage in John vi. 58. Hence, one equal to it must be Jehovah Himself in man. Immanuel, God with us, infinite against all temptation.

But we now proceed to the "Fall."

## THE FALL.

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It would be manifestly unwise for me to drop the inquiry without some attention to this point of history.

We have so far proved, that according to Divine writ Adam had a sufficient time to acquire a solid judgment ; and so, a fully responsible view in regard to "Him with whom he had to do" as his Creator ; and the need for his happiness in full under his covenant by faith unto eternal possession of his Eden Paradise.

To shorten those days passed in Eden before Eve was given must put into the hands of cavillers an objection to God's justice by the serious liabilities at the fall into error, by involving that here no fair time was allowed for him, and then Eve, before the temptation, in test of their wisdom, humility, and obedience, was allowed respecting the advice to place the future on faith, by accepting God's care as his choice for it, under the sign of eating off the tree of life. Such objections have been raised.

But God has said, "All His ways are equal ;" and, therefore, to do Him believing justice, we are called on, without absolute date or different details, to allow the time was sufficient altogether, as before shown.

If not left to some choice under a degree of mild temptation, Adam could not know his honourable point of trust for self-government under the force of truth like Jehovah is at all ; and if not alone when receiving the first declaration of the law and covenant, if he sinned, all the results could not be placed so on him, that, as by one man came sin, one man by obedience could make the desirable sacrifice, by atonement for all the seed.

The first chapter tells us, that as to her own responsibility and personal well-being, the same was in time put before Eve together with Adam. So it must become a point of communion by them in Eden afterward, as the gift of judgment for language had already been given, and so taught to Adam, as the naming of the animals implies ; and all this was done before the Rest of Jehovah. But the seventh day was initiated also for the continued support of all (John v. 17).

The whole course is, therefore, clear to be accepted as true history,



even by the witness to a perfectly divine love in the Father and Maker of man's first start for existence, beyond just complaint.

On this rule to lay the door open for sin in the first and most inexperienced estate to be justly pardoned, and, yet, Jehovah's standard in holiness be secured, Paul the Apostle exactly traces in the well-known chapter read over the dead at funerals (1 Cor. xv.), completely.

I could do nothing to add to the evidence here. Our only questions are, What could possibly induce Adam to throw away all care for himself and his grand state of partially sustained integrity? and why should a tempter, wiser how to bring it about, be allowed to enter the garden to test him, instead of his being left to himself? Also, what could induce Adam to risk it at all?

I think, taking the last question first for the answer, we have already accounted for the neglect of the tree of life, and the constant, present state of mankind corroborates it.

All are found of self-esteem, and that of their neighbours for assumed probity, even if they leave out that of the highest importance, God's praise of it in its degree attained.

Neither can exist at all unless temptation by some agent to act on the natural feelings for wrong-doing exists and is overcome. So, for a proposed community of goods and possessions of any class, Adam, like others, needed a first easy lesson to learn justice to the claims of others. God's first must be, here, claimed, and for ever. But the passion for self-applause is apt to be inordinate to our real powers as revealed; and Adam, although he had this revealed testimony in the tree of life, that it would be unwise to take all the eternal future in his own strength, had, also, the certain temptation to ignore it in hope to keep his estate by his own powers. But if he so acted he must see, that it was by no neglect of Jehovah's advice how to make the future a covenant of security for happiness and life for ever. The pledge, "Eating, thou *shalt* eat," was before him with its memorial record in the midst of the garden to secure it. But this required humility. No doubt the apparent ease of overcoming temptation, while the garden was so full of the best supplies for food, variety, and luxury in fruit to satisfy all his wants, was his snare; although the consciousness of what his loss would be if he ate of the forbidden tree, ought to check him from the false effort to stand before God in his own forbearance; and, although thus he distrusted the God of wisdom on any requirement for a tree of life, as for life by faith at all, or God's taking charge of it if he wished it, all did not hinder the great ambition, which the "Word" made man could alone fulfil.

Then, as this was the state of things before the eye of Jehovah, who by the gift of the tree of life showed he knew that man, although endowed with all the most wonderful forces of mind and heart a mere creature made of dust alone could have at his hand, would be found weak before temptations, many, at some future day, when it would be too late to impute all sin to one man's failure, that one divine man's righteousness and self-sacrifice in devotion of mercy might be the substitute, and atone for the other's fault; so, God at once allowed the willing act of the evil one for trial and conviction of sin,—at doubting God's superior wisdom in providing the true way for life, by faith,—to test and prove His sufficient care to Adam.

For God did not, as modern savants do, prophesy, that a being of the mere finite life in material dust itself, and so of the finite only to its own proportions for support, could have, even at His gift, a co-equality to His own forces of resistance to all evil. Yet needing to be taught righteousness at its best standard. The perfect of law. God cannot make of mere dust His own equal. Cavillers enough would be raised had it not been so early brought to the point for an open door, good for all. True, full Sonship is of the Spirit of God.

Neither Eve nor Adam had the least real justification that they had listened to another than Him they knew was their Maker and God.

Yet, while there was no force whatever in their mutual excuses to justify themselves before God, He in His mercy had a ground on which divine compassion could be extended, to find the way of relief for His heart to show its concessions and resources in holiness; different from what it would be if they had fallen only on self-responsible grounds by after temptation; the tempter being wiser and more subtle than themselves. We, now, always allow in such cases for the inexperienced, but not for the experienced ones the same excuse.

But the battle of truth against error had become intensified. It was, now, of Satan's influence over man, or God's. The latter took it up to the most add to human future happiness and His own glory.

But do we see in either case the real greatness of the temptation? Eve had been accustomed to see the glory and beauty of her appearing Lord. He who at the Father's word, "Let it be so," had clothed the lilies of that garden and trees with their blossoms and fruit, clothed, Himself, in garments, to meet their state of sense, and so visited the scene for their further instruction and joy at His presence, which before they sinned was the highest pleasure to them without fear. But woman is especially open to two weaknesses, the which are from attributes of law she had; as these attributes themselves make her the more fitted for the household duties of order and nursing.

The one is admiration of the beautiful to the order for the eye and a choice by it, and by taste in that class of things.

If the tree of knowledge of good and evil had a fruit apparently abhorrent to the eye for food, it could not have been a ground of temptation at all; but neither could it have been a means to gratify self-satisfaction by its conquest. It would have been a thank-you-for-nothing indenture in Paradise.

But, while our first mother has been often meanly charged with being the cause of all the mischief resulting to her offspring by mere woman's curiosity, that is not true of her.

He who visited her in the garden was He who appeared in robes of glory to the disciples on the Mount,\* and the tempter's great point was to make her dissatisfied with her beautiful form and flesh, as the more humble of the two.

"Thou shalt be as Gods" carried the great ambition to the soul of this passionate one for the glorious and beautiful to sight for its possession in change of dress.

Before this idea came, it was but suitable to her state and natural for her to think all was best, that the great Cloth of Forms earthly should so appear as more exalted and above them and her. It was needed for the impression that had to be taught in awe. But under that dazzling desire now awakened she fell. Yet nothing gone before could be in righteousness altered at the actings of God for their good.

They had to learn that His wisdom is in all things the better, and by sad experience of their own presumption, as others have since; and found it hard to accept in their self-sufficiency, although the whole world is in proof of what man is in the flesh.

Had the way to ruin been not so easy as by simply eating a fruit (as scoffers now cavil, "because of just eating a tempting sort of apple!"), then these scoffers would have complained that a higher original means to understand responsibility to "Trust," as of a rational being free to the force of truth, was a shame, to so early tax an infantine inexperience.

But the tree of life being trifled with demanded a settlement of the value in it as early as possible; and as the great temptation I have presented was suggested by a most crafty enemy to God and man as his head effort, so God in His glorious mercy has found means to provide on that head that it shall lead to human actual attainment thereof, as we see in Moses and Elijah with their Master on the mount of transfiguration, and as Paul the Apostle taught in the chapter already noted (1 Cor. xv.). The desire was wrong, but no

\* See Matt. xvii. 2, and Acts iii. 20.

great dishonour except as discontent, and by such an instigator, to believe God was a liar and deceiver in mean jealousy, to be rightly disobeyed.

If men, now, are presumptuous enough to treat with contempt the offer of safety for ever, and in that glory,—under the access for it, of asking it in Jesus' name, but will trust for it in their own strength and deserving,—surely there is nothing incredible in a narrative that so places our first inexperienced parents before us, by features proved by hosts of evidence to be only possible by Him, our God Immanuel, over all, clothed in flesh, and yet the infinite one in spirit to holiness paying the debt, and as of his free gift in a purpose eternal.

But if the especial temptation on the mind of Eve was so great, what was the case respecting the stronger mind of Adam, of whom the Apostle says he was not deceived? He must have plunged into doom with his eyes open, committing the first wilful suicide by despair.

The answer to this is also abundant by regard to one common fact often occurring.

Woman had been given in all her pristine beauty of appearance and fitness to be Adam's social partner, as his bride; and we have seen he had time to enjoy the gift. His real help-meet over all others.

That Satan found her alone near the trees is clear. He had watched his opportunity, and saw where to attach his spider's web for its power to enclose her by its meshes. In a woman's haste to judge for herself, all full of presumption, as women now are often, that they are equal in judgment to man, she waited not to consult Adam—he might object, and the prize be lost; nor to wait and consult the heavenly shining one. Satan's temptation was carefully drawn on her to refuse the idea. So she fell by a double act of presumption.

Then, as is always the case, when the veil is rent that she had been deceived, for no such change as had been promised by the deceiver took place, she hastens to bring Adam down to her own level. How could she suffer the mortification of admitting her error all alone? She merely tempts with the fruit. Of Satan to him, then, she says nothing. The narrative is very concise here. But Adam knew she was doomed to death, and so was lost to him and all his joy in her; and thus it was, the paradise they shared together was gone. He, too, stays not to consult his heavenly visitor on his next round of the garden walks, most likely each Sabbath—where was the use for it? Adam cares, just now, less than ever, for the tree of life. So great

\* The song "Annie Lawrie" seeks to enshrine this idolatry of woman in false glory.

is his dismay and despair that to eat of the tree of knowledge as a tree of death is a refuge from a life of sorrow. Paradise to him is no longer such. How often do the same lines of causes lead to the mad plunge into the river-waves of eternal doom !

The fact of being ordained, by that image-feature of God, to be a living soul, on parallel grounds of eternity for existence, *à priori* for a joyous first hope, is thrown overboard altogether. Adam would die with Eve, but could not live without her in God, or trust to Him for any remedy without her. No expression, "Father into thy hands I commit my spirit," is his. His very despair and rash act proves his full belief in the consequences she was sure to reap at the Divine, just law and fiat—that at first needed for their mutual joy. He was not deceived is plain.

And, yet, to get rid of the fear of that eternal doom of the future, the modern evolutionists, while denying the possible annihilation of matter, bolster themselves up, and like serpents of succession in Satan's spirit, try to seduce others, inexperienced, to believe it, and teach the annihilation of the essential spirit of the human soul, as eternally individual by God's declared Covenant.

They call it a deliverance and a kindness, to draw off the attention from the evidence for the Bible's inspiration in Divine plenary power, to believe there is no such future, while careless to strip the better hope from those who hold it through the one only possible Saviour. Will that rule a fact? Yet the latter thrills through the bosom of many now, as it has in all ages ; and the fear remains to others, as false evidence can give no secure assurance, much less bring the false refuge to, actually, be at hand. Imagination gives no law, but may feed on the true, blessedly.

The morn of the seventh age is to be like others brighter than the last which was its eve—another burst of glory. And of Eve's desire.

Life, and mental power in Adam were required to be associated by the mutual responses of the physical to the mental powers by the electric organ of the brain, for a conduit, so that error affects the whole state at a loss, as not conforming to all its environment. This is fully admitted by the anthropomorphic philosophy. Combe had it blindly in his work, "The Constitution of Man." So, the state first given and not preserved perfectly must involve advantage to the passions in error, and secure the dominion of sin for an ever-increasing ratio, by its beginning multiplying to its own progress in triumph. Natural death was, therefore, at once initiated into the pot of human life for Adam ; and by the rules for inheritance under generative successions to all the race, and by physical connection to all the creation.

Combe, therefore, simply proved man's lost estate, and unless a super-human means was provided from outside to arrest the rapidity of the Fall, the utter ruin of all was certain.

All experience has taught the same by historical record, of the success to resist it depending on the inhabitants remaining under the focus of that first witness outside Eden, where God met, first, man's ruin for the teaching in Christ, as the one to alone turn it to human greater advantage, if He, as the future Tree of Life for acceptance, was fed on in the soul's retreats and declarations. And God promised it in Eden at once.

Thus, phrenology, with chemistry, anthropology, and palæontology by geology, all attest the Bible system to be the only pure and holy source of fact; as well as the fully-authenticated history over the whole code of true ethics, Divine and human. What were the morals of even Greece and Rome? Bad! What is boycotting? Worse!\*

Milton, whose entire ideas I do not profess to maintain, was a true believer in the Biblical account; and on its facts he wrote his grand poem, of which we have no equal as an epic. Homer could not find such sublime conjunctive imaginations as Milton did from the Bible. But what Milton had correctly, and which was the source of his greatest power, was in that he simply and directly borrowed from the Bible, and connected its views, as he held them, into his poems, which carried the cheerfulness of hope under the relation to the "Lost" and "Found" again, by that fully efficient and benevolent resource, a God-Jehovah, the Life-giver, Omnipotent; so to feed a pure imagination. (Rom. viii.)

Of other poets we have, for those endeavouring to consecrate despair, Byron, Shelley, Poe, *et multis aliis* of the fashionable croakers on our shelves, like the latter's "Raven," doling out "Lost Aiden," with its eternal "Nevermore." Enough! let their genius be great as it may, 'tis dismal.

Why make so much of it if there be no pearl-like truth in the original story? Yet this is the popular thing to a vast number of the scientific savants, also, to croak about, by their researches into the living arcana so vast in all nature. The "horrors," only, out of the "beautiful."

They profess not to believe in the possible annihilation of matter, but they can accept that condition for the essential spirit that animates it, to fancy, for a false rest, there is no responsibility unto its doom for sin before God. They cavil that any God exists, self-eternal, to make all things *ex nihilo*, or, out of what does not appear, for self-

\* See Revelation xiii. 17.

existent matter in infinite space ; but will have matter itself to be the thing omnipotent, so far as objects seen are before our eyes ; able, also, to go on to infinite changes chaotic for ever.

Thus out of mud they get mind, soul, intellect, spirit, in which, however, they will have it, exists no miraculous power, for that they throw overboard altogether, as though such an emanation from dead mud, or atomic matter, agglomerated somehow, be not the very idea of an absurd miracle in essence. But if mud has not eternal mind of and in it, then mind itself must spring *ex nihilo*. This is the consistency of the modern savants. Mind out of mud, which has it not, instead of both by the creative gift of one magnificent Mind, eternal. One thing remains clear. If the second offer of a living tree of mercy be rejected, which is suited by all the pure perfections law can demand, and acting by a way our common law courts account our debts should be paid, so that the magistrate cannot justly refuse the compensation to abstract justice, i.e., by substitution,—one taking the penalty who has no charge before God or man against him,—and this be refused, condemned, and treated as Adam dealt with the tree of life,—man must now take the result of such a decision on what full experience has supplied the evidence of need for. Doom to the soul that can never die, with all the just judgments for his baseness, ingratitude, and insult to God, as it is of His Christ, to full experience. If this be now neglected in human fixity of pride and hate to the humility justly demanded of a mere finite creature in righteousness, there can be no future hope provided. The second scorn of such a refuge, if treated with leniency, would be sure to be followed by a third, more inured, daring state, expecting it could be so dealt with for ever. So, no good could result from any change, while it is impossible that the Christ could be called on to suffer twice, and this last time for such determined rebels to God's order for maintaining His righteousness and finding the way of mercy for the weak (Isa. lxvi. 24 ; Mark ix. 44 to 48). This doom had also been declared, as richly deserved, not simply, "Thou shalt surely die," but, Dying, thou shalt die,\* as was the hope, Eating, thou shalt eat for ever.

\* Marginal translation, paragraph arrangement, Religious Tract Society. The true parallelism of holy justice in God at once declared to Adam.

## THE FLOOD.

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I SHOULD not satisfy my own conscience without some attention to this point of many objectors.

I do not, however, propose to deal with the geological question very deeply, as what the professors have admitted will answer my purpose.

It is allowed by them, I believe fully, that signs, by their investigations, are sufficient to prove the fact of Noah's Flood, in some great degree, has occurred; and if any surveyor only examines the hills I live near, those of the Devonshire Dartmoor, he will see clearly that over it, at some very modern date, the swirl of vast forces of water have passed, and almost constantly thrown the before that finished forms of, but now broken masses of granite from the bruised hill tops in the general direction of from west to east, showing the greater velocity of the under solid crust to that of the loose waters, grindstone like, by the diurnal direction. At Sheep's Tor access to the top is not possible by the east, that side being so striped. Exceptions by the inclines are few. The manner the once open ways to the interior of the lime cavity on Brixham Hill were filled by a *debris* throw of convexity for the deposit in the path, and yet left the interior caverns free from its effects, while the paths below the openings, having the deposits dashed into confusion, also proves that, since that hill was thrown up by the plutonic or healthful rises of the land, man had visited the coasts of Britain, with all the evidence of his being half nomade and savage; as a hunter, from some scattering of an earlier line of generations; and, by a vast outward convulsion of a rising sea, had his implements and game left to fossilise therein. This, too, must have been of a very comparatively modern convulsion, and the water level would follow over the earth. My point is, however, the question by the simple text of Scripture respecting the Ark and the animals it had to ship for transport to the emigrant, Noah, from one old world to the same made new.

By the witness of the Bible itself, nothing of the sort was arranged for, or ordered, such as we see in the pictures of artists, so



commonly on the cottage wall. Let us first of all remember the blunder made by Christians and sceptics alike respecting the expression (in the second chapter, nineteenth verse), "And out of the ground the Lord God formed *every* beast of the field and every fowl of the air,"—already dealt with in regard to the fact that the term "every," in each case, is not of all that existed, but is mediated to the value proposed in the paragraph, as help-meets to the cultivation and acceptable uses of man in domestic relations, travel, &c.

Then, as the object at the Flood was clearly to assure Noah and his children of what they would, on the same principle, desire of zoology to keep for their own use at hand in landing again, is what was meant in this case, where the same word is used; and if any doubt arose, the connected text at once supplies a key to the degree the associations of animal life in the Ark were to extend.

Now, as the Ark has its measure preserved, and the engineers admit it to have been about the size of the *Great Eastern*, large enough, then, for a family of eight to find conveniences for themselves and a very large number of the most choice creatures of, and belonging especially to, that last creation in the Garden of Eden, before Eve appeared as the queen of the stage, whether of the clean or unclean. This first question to deal with is as to the propriety to use, etymologically, the term "every" under a meaning already apparent by the object in view, here, again, if the context is carefully put in to that end for sufficient evidence? In fact, the previous witness in Eden to the tender care of the great Father against children's fears, although not yet come on the stage, ought to have been a guide against the idea that roaring lions and yelling tigers, or hissing serpents, with poison-fangs, had any business there and were so arranged for.

Let us suppose we had the wealthy Mr. Peel, of the Swan River settlement, preparing in London docks for the required transit, by the *Great Eastern*, for his first landing. Would any one doubt that he had room for all he could need of animal and vegetable means in life, or seeds secured, for a new settlement of his family, and that those only did he care to be burdened with?

Also, if a child asked one who had been to visit such a scene, What has he got to fill such a large vessel? If the answer was, "Why, dear, he has gotten everything you can think of," would not the child be laughed at if he wished to visit the ship, in hope to see lions, tigers, and all the carnivora, even alligators, as the inhabitants of fresh waters,—to draw them from life?

The reproof for such a blunder would be to him,—not to the one saying "every animal" or "every bird," as the object was for family care and benefit; not to make a hopeless mass of work on a long voyage (and the trip, so light now to Australia, has in times past cost nearly the same period, or over twelve months, to provision for), or to starve for need of food and water.

Yet, now, in Australia some of the unclean animals of Scripture are actually being imported—if the translation "weasel" (Lev. xi. 29) be correct—to keep down to the needed balance of food for man the numberless increase of rabbits, also an importation. The camel has been found a desirable aid in that vast island; it was unclean (ver. 4); yet it required time, force, and experience to see it and get him there.

But for Noah, God, who knew the classes and their objects for domesticity to flourish, brought what Noah would not think of to his hand. A great boon in itself, the Australians had no first aid or thought for. Now, all these exact species belong only to the geological stage to which man was in office.

But, by the connected directions, we are left no excuse to common-sense for other idea than what I have already presented. Thus, Noah was instructed as to his stores for this long voyage.

"And take thou unto thee of all that is eaten, and gather it to thee, and it shall be food for thee and for them."

There could be no guide in regard to what food, unless it was bounded by the terms, "All that is eaten," to such as Noah and the domestic animals could feed on. In fact, even hay or straw could hardly be included; at least, mostly grain, and of the best for each class of animals; and there is not one of the domestic classes but may be kept in good condition thereon. So what was for Noah would mainly suit his habitans.

But there was no tinning meats then invented, we may suppose, to feed lions and tigers on. Then comes, no doubt, the quest, But these animals exist now! Whence came they? Nor was that time come for such a change in genera that the lion should eat straw like the ox. No miraculous sustainment is presented.

To find food fitting to keep all the universal land and fresh-water creatures alive in the Ark during the long period of the Flood would, indeed, be a labour hopeless for a lifetime, even if God brought the animals to him, long as life had been already to Noah; and we must remember that all the fresh-water fish of modern species must be included, if their existence now depended on the Ark being turned into a vast aquarium for it.

Let the matter be scripturally examined—and admit, if you like, the useful camel and valuable, sagacious elephant of the species now extant—and yet the *Great Eastern* would be, no doubt, large enough.

Of unclean birds the species Raven is stated to have been there, and both for future home scavenger purposes as well as to destroy insect grubs, are useful, and constantly breed near the handler of the plough to keep plagues down to their limits of proportion.

But next we have to consider, How did the innumerable indigenous creatures of zoology—bestial, ornithological, entomological, and fresh-water piscatorial—come again into existence if not preserved in the Ark?

They do exist; so, first, we may, as a means to get the only rational answer to this question, try another. How—looking to the fact of their modern localisation,—always owned to be that naturally indigenous to soil and climate—could, or would, they be so dispersed, as they must depend for it, if landed in Asia, on the willing (or somehow, unwilling) act of man for it? And why do they not exist at all in Asiatic scenes?

Certainly, no man in the early frail barks of the East could care to allow, much less secure for a passage, the Australian yellow serpent, whose bite is instantaneous death, or even the comparatively useful kangaroo, or the comparatively useless seeds of its especial flora; although one weak serial is found there amongst it, and, yet, leave out even a domestic dog and a host of valuable pottage herbs? Where is the least ground to suppose the ornithorhynchus of her rivers, the Australian devil, so-called, and other entirely peculiar animals came from Asia? Are they found there now? Men are cast away in their wild voyages to be left to make the best of a difficult bargain, and find that if Adam or Noah had been left to the indigenous classes, subject to appear at first, and after the Flood reappear at God's fiat in mercy, they could still find means of subsistence. If the soil was to reappear, why should not the purpose of Divine omnipotence be to again clothe the everlasting hills with grasses and forestry, and on the covenant mercy presented by Noah on landing, find the different feeding classes required to make the restoration complete, as well as in regard to the promised harvests? even if the seeds of all sorts of desirable, but perishable, fruits of the earth fitted for human food had been kept, of which Noah had no orders.

But as a matter of the narrative, not a word of instruction was given about this, except for the food of all the enclosed creaturehood. Pleasant employment for the voyage was thus found; no more.

It is by such careless ways of dealing with Jehovah's character as a covenant-keeping God, as we find in old, silly traditions, even Christians have held,—that we set sceptics at work on a base ground,—but which is, as to the Bible's authority, only beating the air. The promise made to Noah respecting his harvests involved full restoration to all lost, except that which He refused for the future—the great longevity of human life.

Wild animals prepare the land in some degree. Even the native Australian needs to find his species of semolina wild,—but under the harvest covenant also, although the intrepid travellers, whose lives were lost, could not, by want of habit, exist thereby.

The treadings of the wild cattle keep down much strong vegetation (as well as manure the soils), from that overflowing of the earth's surface which makes its subduing to the human hand the more difficult. They were still needed as much after the Flood as before—"Those cattle on a thousand hills." That all nature was to be set at work again, is in the full meaning of the harvest covenant.

No doubt Jehovah from the earlier partial upheavings and floods, admitted now by scientists to have never been of full continents, preserved the fittest, because they were equal to bear the changes, although possibly in a degraded condition; as we often find in change of soil and station under the ruling for us, for elasticity in life of the electric supplies by light. The Universal Power over life, natural. But this is not for miracle, or evolution, as the latter is meant by Darwinians. It is, as of old, at God's hand direct; for generativeness in law at omnipotent intent to unite all wanted to work the "good."

But really what is a miracle, which savants object to altogether so flatly?

Is it not such a change, that the elements assume an entirely new mode of action, which was not at work by them at all before throughout nature?

Now, if nature had, at one time, her thesis of action set to develop a condition, either organical or inorganical only—so far the action could go on, we might hold, as of the natural; but she has all her forces then necessarily at work to enforce this; and this only exclusively by gravitation to heat. If she has forces that carry this on, well; if it be only injured it must be by design against God's previous setting for her at action. This even must be done at some commanding will having the power against her old forces of action to set it at work. This may come, then, to the bane of man by error in his own use of his sustained gift of mind by the Eternal One. Even a new design for embroidery has a value, as new to the hand and will of a mind in skill doing what

nature does not and could not alone. So, the evolutionists who mostly refuse to deny the possibility of the miracles of the Bible, clothe their goddess Nature with having had the power to work on the same capacity as that for the miracle by millions of them in time past, and don't see it. Why so enrobe her to rob God ? \*

\* In this paper I have introduced the practical evidence of the Dartmoor and Cornish hills in regard to the Noachian Flood, and it deserves much attention by geologists.

It being now admitted by those employed in the deep-sea soundings that no continents have ever been submerged, as true science to the action of a fixed ecliptic angle for action to reaction demand, must be the case, it is evident ; that the hills would by increasing plutonic forces be thrown up with sharp but healed edges, even for chasms in mountain districts. So no such broken ridges of loose stones heaped one on another would exist.

But if a vast depth of the ocean waters held a temporal surging sway over these crests, then, those of some height, but still much under a great weight of water, would have the soil before settled round them washed away, and a state of boulders, which no ice deposits could account for, might exist, not otherwise. The highest hill-tops would still be free by dint of less weight of the waters plunging against them. But, for this, the waters must have great power over the meaner crests as Dartmoor presents in long ridges of vast stones left piled on one another, and to an extent no human hand could do it.

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## THE RAINBOW.

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ALTHOUGH, I believe, the opponents of the Bible have placed but little stress on this subject, of the sign in promised continuance for the harvests, I apprehend the cause is, that the Scripture, on introducing it, does not verbally say it was, then, to appear for the first time ; but still objection has been raised on the ground that such an idea was implied.

The refuge of Christians of integrity being, as I apprehend it, a very weak one ; when they have merely allowed, that if it was a pre-existing phenomenon it still might be made a sign in proof to the eye as a promise, and was so thus.

Now, I do not think any of the Jews who proposed to live on the other side of Jordan would have said there is a pre-existing rock, or stone-tumulus, and that shall be a sign that we claim a right to the Abrahamic covenant, exclusively of those covering the main features of the neighbourhood ; but that, as a matter of fact, they felt they had to raise the memorial record in a new thing ; and on the same ground I am quite at one with those who hold that it was so implied in regard to Jehovah's gift of the rainbow.

Then, I know that geologists will be down on me in their usual shallowness regarding scientific matters, as they have been in the time meant for rain to appear first, in chap. ii. ver. 6, by not seeing the object of the point in hand. So, because rain existed, without doubt before the Flood, as well as before even the fifth day by the record read arightly, yet, I take the bull by the horns, and propose to show that, by evidence from modern scientific facts discovered, there would be more colour-reflecting power in the rains raised from the earth after than before the Flood.

In this I must depend on scientific evidence entirely ; so, if the ordinary reader wished it, for whom these papers have been chiefly written, I could not remit it on this subject. It is really a very fine one, and of great value to science, as well as in the evidence to the Bible's truth and grace. Let us but at first suppose that it was unknown to Noah and his children, with what interest would they look out for the first sight of what it was to be ? It is clear that Noah's sacrifice was an immediate act to his elderly intelligence on the import of putting all his future, at once, on the blood of a sacrifice, which he had from Cain and Abel's day understood to be a permanent point on the blessing or the curse of God ; so that to secure himself and his future, he began it at once on landing from the Ark, to prevent the atonement by blood unto death, for life.

Again, it is but little likely that to a climate so centrally Asiatic, or rather continentally (of Europe, Africa, and Asia), as that of the mountain of Ararat, that rain could be wanted very soon on the so recently saturated earth's crust, while the east wind to dry it up had only continued so long as to release Noah for his being liberated from his prison refuge, of which they would be glad to be clear as soon as safe and feasible, as the record by the raven and the dove shows us.

Then, if the first rainbow ever seen was caught sight of by one of the family, with what intense astonishment and delight he would stay to gaze at it, and then haste with the cry, "The rainbow! the rainbow! Come and see! come and see!" and what a rush there would be of all the rest to that point. What worship of the Giver in joy. "No flood again!" "Harvest for ever!"

But poetry, the scientist will say, is not the evidence about it you promised.

First, then, I must suppose the reader has, so far, examined the complete proof I have already provided him with in my work, "The Balance of Physics," that the finish of the earth's own state at the time for man to appear was, that to which unchanging values, without any over-strain to the crust, by the forces of heat within, or, yet any unattained value of the highest, between electro-magnetical forces for motion by light, to the dead-weight, should belong for the reactions to time-results, equal. Then, it follows, that any operation of light poured out to the increase of it for heat in overplus would be followed by a wrench to the crust of the earth, or as the Scripture calls it, "On the same day were all the foundations of the great deep *broken up*, and the windows of heaven were opened;" for with the increase of the interior heat of the earth's bowels there would be an increase (by the pressure of air and ether around) of an equally proportionate radiation of the different gases and fluids that form rain; which, like the lightest volcanic dust thrown up, would aggregate by mutual attractive values in the upper heaven to fall again, as now, and to the same proportion of overplus.

Of course, to the scientists of such magnificent minds as those who expect nature in any of her parts, or the whole, to get up heat, or keep it up, without the fuel for it, I can only say, Stay where you are if it is your determination.

Thus, however, Jehovah, by the covenant, "Let light be"—or run from me to the rule of proportion for all I want done—kept in His own hands the means to a judgment, or a regulated state of times and their blessing before or after the Flood.

Now, to the common engineer, this must be self-apparent. If he

wanted an engine to do the highest work of velocity possible nature could supply for his boiler and the machinery by all her resources, he would then have, at use, revolving agencies at the highest safe state for equilibrium to the line proposed.

But the line itself might rise and fall to alter the strain on the solids at various periods; so that the speed, also, in a medium, might be alterable at the mediated power of his machine.

If she rose into a higher medium or sunk to a denser, that, fit to suit the highest of all, would not suit the condition for all pressures alike.

A friend of mine not long since spoke of her escape from the loss of life by being hindered from entering a captive balloon-car in Paris, by its being already full, and it burst and all there were killed by its rise.

So, the earth's traverse, from causes I have fully proved in the earlier work, must be by ellipsis to rise and fall, between the greater increase of the solar gases, or decrease to the greater or lesser density, according to the distance the earth rises in ether to the sun's greater condensing attraction of it to vary the pressures.

As in the case of an engine to be made equal to the greatest, safe, mean-speed, at the ocean level for the draft and fuel equal in, and for her, or to go over the Himalayas; so, of the earth; the time to over-press her valves with heat, so that she should over-boil, and throw off her water without wholly bursting the solid rings of crusts holding it, must be at a given season; and only to be kept up so long that the danger in a new density of the outer medium, air or ether, should lead to no further change.

Then, if the boiler and valves contained at first a full but only efficient proportion of both the metallic substance needed, and its elasticity for strength thereby alike,—when the overplus fuel was put on to produce the stretch,—that would cause the greater evaporation of fluids, which of metal before had been reduced, so as not to taint the air; and would, by the force at operation in the bowels of the earth, certainly disengage an overplus degree of the metallic-earth-features, which would not (as by our modern means is often found for hindering our mine-waters not poisoning surfaces) be sufficiently subject to the drain-value of the earlier ages; and so they must rise in the waters into air.

Now, by the difference in the earth's circle for the first act to force by the different pressures of ether so to begin the operation, it might be used in so much safety for the reaction, that all the fluids would rise to cover the highest mountain top,—or a complete boil over all the pot of life,—without danger to getting up a degree to burst the boiler itself; and as I have, and shall have, more evidence to show that a



seven day's order by the square of the circle decimal, will cause to the earth a complete growth-flow of change to order; so also for disorder, or to go beyond the graduated scale of progress, her system allowed this operation to start on; and the forty days would be enough, no doubt, to complete the operation to the full as literally stated, as it is over a lunar circle tidal. I cannot wisely enter with figures into this treatise; but I have the less need, because I have done so by the most simple characters before, and no one can expect me to repeat it when once in print.\*

But this, now, comes, by modern experiment, respecting the rainbow to our hand in evidence.

If light caused the flood as of a greater degree of unit fuel poured out from the Creator's bosom in wrath, then all the ethereal heavens must feel it, and the sun as the greater condenser draw his share to the greater degree of his mass attracting it.

For his system to suit in the common law of generations, or the links of material exchange to be the true part of a real universe, or unique in laws, he must, also, have had given him similar constituents of the metallic class under chemical changes, that the earth has to feed her system; and thereby to throw her from him for her rotation to be forced by light as matter, and for her revolution on proportions. For this we have the discoveries of the spectroscope in proof. As his radiated gases into ether right through air present the various colours of the metallic earths, thus linking his waves through those of ether to our eye; not something done by nothing. Those from him radiated are subject to be greatly condensed by the smaller but solider focus of the earth's attractive body for sight.

Engineers well know that if the action by an expansive force on a retainer is above equilibrium to its elasticity for safety in reaction, the collapse is subject to a similar degree, although it may not lead to a burst outward or inwardly.

Then, the corrupting force in circulation of all metallic drugs are known to be liable to such excess, and so to carry off too high a degree of the same forces by magnetical attraction at first for mutual action. Hence their injury to life. A stated period in a circuit of various densities being used to secure it equal to not bursting is wanted then; so the date in the year of the Flood is given. The second month, the seventeenth day of the month, is that stated.

\* That the exact balance of equality was before attained between the electromagnetical and gravitational properties on the equinoctial is proved, if we admit the fact of any universal flood of the seas at all; as otherwise, the result of more light than for equilibrium must cause volcanic action instead, with, perhaps, a partial flood, only, somewhere, as happens since.

The earth, then, had just passed her natural perihelion, and had a far stretch in ethereal pressures to rise before her greatest power to bear light, in current, to reach the extreme bearing of the aphelion safety. Hence the time chosen was not liable to be disruptive, although stretching her bowels; and the length of the time for the flood to be rising being only of forty days,—although the earth was thus hastily expanded as a balloon,—her solid coverings were not subject to burst by the liberty to rise for freedom into ethereal, liquid, less densities; but too far would have lost to her the outer pressure aid thereof to secure the valves. Hence the over-force was remitted in a due time.

The full importance of the date given is, therefore, of the greatest significance in a scientific sense, beyond all previous perception about it; and the length of the period to drown the inhabitants, although so much over what could be needed for that end alone, is conclusive on the purpose to secure the scientific accuracy also; for all animal life, even that in the Ark, would soon be extinct, except of fish, possibly, of some classes not suffocated. The cooling had to be slow. We know that if glass is overheated it may be allowed to cool safely, if not too rapidly reduced by external chill; and this simple example is enough to prove the earth's requirement of a proportionate time to recondense her solids back to their previous offices before the east wind was employed to dry the earth.

The full value of the words of the margin by the new translators, "*I have set my bow in the cloud,*" involves a present, lately, for a work done, in respect to a care in the continuance and force of the previous break-up within, that the earth's harvest seasons should return to order.

But with this follows a certainty; that, as the earth's crust over her bowels must contract as retaining agents over interior bowel-heats on her circulations; so, like the patient whose life is saved by mercury, she, for ever, must feel the effect of that past, brought in by sin; and be subject to decompose her metallic solids above the degree of the normal par, of the pure and good, to eject them into the air, as her degree of new contraction would be in the ratio of the expansion.

Thus, the fact, all through, corroborates both the first creation as all pure and good for health and longevity; and now the effect of the first great judgment for sin to produce natural causes for a sure, although, at first, graduated reduction of the time of human capacity to resist causes of death (see chap. xi.). Some of the ejected metallic gases, so reflecting light in the heavens, being possibly antidotal to others in a degree; but where physic is needed death at last is certain.

Hence comes the rainbow.

## THE CALL AND OFFICES OF MOSES.

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SOME attention to this in regard to the Biblical record will be desirable.

Our principal point will be, not so much as to his well-known autobiography after the scene at the "burning bush," which is complete and indisputable as to its source; but in respect to the narrative of historical facts prior to his birth.

For this we shall have to take up the record respecting the incidents in Egypt which brought him to that seat of learning and science first.

The question at issue amongst disputants has been, How did he acquire the information respecting the subjects of prehistoric events to those of his own memory?

Now, whether he got it by direct instruction from the Creator, as he clearly says, by revelations, he had it to carry out his own office of the Exodus; or, by the existing records preserved by Noah and other hands, one thing I have (with others), both in this work, and much more largely in another printed last year, demonstrated: that it must have come to some human official at the direct, verbal initiation of the Creator Himself, Genesis i. proved to be true.

Hence, Professor Huxley's idea of a knock on the head from the severity of Paul the Apostle, I should expect if not receiving it as direct inspiration to be literally believed, as well as by its connected points, at the hand of Moses, the undoubtedly inspired man of truth, for his own records thereunto.\* Let it be enough, then, that we herein admit it to have been plenarily inspired. It is certain that the Scriptures record his being so born, and his life secured, that he had full access to all the learning of the Egyptians, and that this is made of some especial import regarding a part of his mission.

For the Exodus alone this could not be of so much importance, as any other mode of safety for his infancy and early life could have been utilised by Jehovah to that end.

It is certain that natural wit and contrivance brought about his

\* And also as to wisdom in inditing the earlier history, as no doubt by his care we get it appended by the Spirit of God.

rescue from the waters of the Nile, at the desire and management of his mother and sister. But other children have been saved from cruelty in their enemies on similar resources.

It is most probable that through the attendants the more merciful tenderness of Pharaoh's daughter to that of her self-glory-seeking father had become known to Moses' friends, and that the line of her walks nearest their dwelling was also known. Such things get out.

This narrative of a mother's anxiety and a sister's sympathy with it, and solicitude for her young brother's safety, makes it the more sweet and touching, that a miracle had really nothing to do with it. It was accomplished by the depths of maternal love overruled to God's end.

Their acute management is also enough to secure that the mother shall nurse the child, and thus had the power to engraft upon his young heart different sympathies than those so endangering to their national aspirations as would otherwise follow the education of Pharaoh's adopted son by his heiress' choice. No impressions are so strong as those of infancy.

The successor by adoption, even over the heads of natural heirs, is, in the East, common to our day.

He had to be taught what was his true nationality, and amid the sunny glories of Egypt's pryncedoms to value it above all. Yet, to be so careful and reserved that no suspicion (although it got out at last by one hot-headed act) should arise to make Pharaoh suspect his class of preferences. For his real descent could not be unknown to all in Pharaoh's house (Exodus ii. 6).

The meekness of his natural temperament to his mother's wishes must have been great to lull suspicion so long as he did. In this the natural ground for Jehovah to work on for that after state spoken of under the severe exercises of experience, and as conscious of the presence and service for His nation's God, approves the old adage, "The child is father to the man," as far as nature herself is concerned.

The hastiness at much temptation broke out again, after the Egyptian was killed, before the smitten rock.

There had to be another who alone could say of himself, "I am meek and lowly of heart." The submission all through life and on to the Cross of Calvary proved that.

There can be no ground for any idea but that Moses and his family looked forward to his taking Pharaoh's seat as the one only means by which the Jews could be set free from their hard bondage at first.

To them the incident respecting the killing of the Egyptian must have appeared to ruin it all.

Hence the reflections of Moses must have been most bitter, and self-instructive as to hasty passions getting the better of him in future.

But indignation at a wrong was ever sharp within his breast, and so he was as prompt as before at the well in Midian.

It is clear, also, that Moses was as much taken by surprise as Paul was on his way to Damascus by the miraculous vision to be found over the burning bush. Hence, it appears certain that here his conversion and mission started at once, as in the apostle's case in another place and period. Of any earlier revelation or interview from that sublime person he met there Moses gives us no idea, while after it, except for his business of the Exodus, he also says nothing; but the narrative is evidently carried on therefrom, to be set before us as of the future completeness of his life.

Clearly, then, any mere assertion that Moses himself got his information on times prior to his own day by direct verbal inspiration, although it must have thus come to some one, is without the least Scripture authority.

What we have to trace is, whether we have not sufficient evidence that it was given before the Flood to some one of that earlier day, and that that record became accessible to Moses by his advantages as the directed superior student of the mysteries of Egypt; so that, like Luther and the Bible (hidden and perverted to suit the authority and self-seeking purposes of an idolatrous priesthood), he found these most interesting records amongst the archives of Egypt's colleges, and then, under the impressions of his mother's instruction, saw the value of the treasure, and kept it in secret, to bring it perfectly in due time into the Hebrew text, and so had it at hand when he wrote his Genesis to go before his Exodus as directed by God's Spirit.

Have we not had a similar experience beside Luther's in the salvation from the waste-paper basket of the Sinai monastery for our recent aid to the Sinai translation of the Bible?

The years spent in Midian would be useful for this, and by secret preservation be a glad study to such a mind as that of Moses. The contemplative man, thrown out of the line of usual resources for study afterward in Midian.

Then Pharaoh's aroused jealousy when he heard about the defunct Egyptian did us some service, while it brought Moses to the spot for this, and also to teach that Jehovah's ways are not those preferred by men. By Moses' earlier hopes Israel might be relieved of labour; but, like Joseph, he could only think of Goshen for their better residence in liberty restored. Jehovah knew of a better land, probably that of the Edenic garden scene, to be soon restored for honour

to the promised seed, yet to appear by Israel. A part of the law of restitution of all things to the right owner found worthy to reign there from his birth, and there to be at first only proclaimed king (Luke xix.).

The martyr Stephen places the points of the biography of Moses thus: "And Moses was instructed in all the wisdom of the Egyptians, and he was mighty in his words and works." That is, to Egyptian values.

This is placed by this recorder long before he arrives at the point of Moses' conversion at the bush.

Hence, it clearly is intended to imply what the Egyptians found him to be, the man of great attainments in knowledge and action to their appreciation. A senior wrangler of their colleges—B.A., naturally.

No doubt, then, he took the learned and active princely interest, as the recent Prince Consort did, in those features for the national glory of his expected future reign, and in a very generous and exalted spirit, although far above it all in his most cherished hopes.

Hence he would be found often at the working-field of his Jewish kindred, and while his known skill in great works of engineering would cover his deeper sympathies for them from Egyptian observation, it led, notwithstanding all his care, to the causes for his exile.

This Egyptian initiation would also the better fit him and make him enjoy his office by the memory of what God showed him in the mount, to copy the tabernacle there presented, with the more ease, which would be a full charge for it alone to bear.

The question may arise, If the inspired delivery is of the creation history as a synoptical key to all nature's forces, for the instruction about it, and all for human assistance to understand its laws for their own inventive imitations, why was it not, as in other cases made known when, and by whom, it was first given for delivery, and what miracles attended its gift, like for the Tabernacle of the Exodus, if of value in grace to the Antediluvians? as it must be.

I think the answer is plain, by the first of Genesis itself. There, each work in the processional progress from the earth's nucleus and ethereal womb to the finish, is presented as of the "good" to be "seen" so. Hence, again, we have the idea before us, "nature is her own interpreter" on this, and as to the voice for who made her; as He, by it, is His own interpreter to make His being and goodness plain. Is not this the idea of Paul the Apostle in Rom. i. 20?

No other miracle is, therefore, needed in proof of miraculous wording than the two chapters themselves; as Mr. Gladstone justly argued on only partial parts of all the grounds to be found.

Beside the need for the command of the secretly preserved archives of Egypt, God did not want a man whose youth was such that his heart was broke down by slavery, but one who felt at home in palaces before all Pharaoh's priests and princes; so the over-ruling of His hand for a due purpose is fully before us without a direct miracle then needed.

In fact this class of evidence to His Godhead is often far more powerful by using His own created natural agencies to an end, than any need to interfere by a miracle can do. And the history of Moses is supported by hosts of witnesses not found of the writers of our Bible.

Language was, we find, initiated to Adam, and he was exercised in its use even before the "Fall." Can we trace evidence that geometry and numbers were not only with hieroglyphical writings known, practised, and even taught of God before the Noachian Flood, and carry evidence in regard to the fact, that such a flood was held, by those early inhabitants of Egypt's kingdom to have occurred?

The most simply natural form of committing to the eye of an absent person our ideas is, that of figures formed in likenesses of things; and like the recent day of the North American Indians, have a plan and expression, that those accustomed to them may read the characters and combinations with facility, no doubt by learning it from their earliest forefathers.

It is a common thing to say, this or that nation invented characters for details in history and arithmetic first; but merely, in proof, that this is all we know of the history thereof, is not in evidence secured, they were the first inventors thereof. Moderns have invented things anew, known long before by the Chinese—that ancient nation.

If we accept the making of Noah's Ark at all, geometry and decimal numbers were connected with the building thereof. So neither Egyptians or Arabians could be the inventors, although they might improve the character for facility of recognition, or, as our algebraistic mathematicians have used it, for rapidity but not finish. But I have proved that by the decimal numbers of the Mosaic history the universe is worked; and on the Sabbatic number of Genesis the First, the gravitational centre of those numerals has presented the "quadrature of the circle" at last, proving, also, that for practical accuracy no other is its equal, or can assist, but is an intruder for a finish.

But have we here a line of proof preserved, that Noah's Ark did exist, and must have been the resource for the preservation of other things beside natural lives? Human chronology, for instance.

Although, like Stephen's oration, entire, the Book of Deuteronomy

contains a high encomium on Moses, at its end, as a man mighty through intercourse with Jehovah; yet, there is not a word respecting its beginning before his preparation for the Exodus.

To proceed for our earlier clue to find the source of the first inspired edition of the history of the Creation, and mankind, we must look to the Divine mode of dealing with man, after sin came on the board, for the means to preserve the principles taught, as we have studied them, by the tree of life; then, to the Ark of the Covenant Moses had to make, and teach the certain adoption of the priestly especial family of Israel; and what has been found in modern days to have been the main object of the Egyptian joint-monarchs, Shufu and Nem-Shufu (whose names as the royal builders are stated "to have been discovered by Col. Howard Vyse in 1837, roughly painted on the undressed sides of the stones in the upper chambers of construction, which were never opened until he forced a way up to them), placed there a copy of the Covenant Ark in their Pyramid.\*

In the book these points are, now, quoted from a mass of facts, and with much of the mere imagination of the authors mixed up with them, may be found; but all I need is those points that are certain, as we are assured of them by all the writers to have been those of actual discovery.

This pyramid called the Great Pyramid of Gizeh was the standard, as to its style of building, on which all the others were raised. It is the largest—a point of some import, as we shall see, for the totally different object to be secured from that of any of the others. It was impregnable to fire.

In Moses' day it had never been entered; hence its object, if we can trace it, must have had, in Egypt's memorial records, the resources for its purpose in the secrets of its forms, interior, and simple contents, those placed by his predecessors.

Moses' youth is set down at about the year 1500 before Christ, so this vast temple of records must have been sealed up against his intrusion over 1000 years. He could borrow nothing from it; but might from the records that were a guide to its features, always kept for Egypt's renown in her colleges.

These facts are attested by the writer I quote from, in that no opening to its private contents was ever made until the son of Haroun Al Rashid of the "Arabian Nights' Entertainments," under the idea that all the riches of the Mussulmans' great antediluvian king of the earth were there stored, broke in. Thus, this inquisitive king,

\* A Miracle in Stone; or, The Great Pyramid of Egypt. By Joseph A. Seiss, D.D. 2 Ivy Lane, Paternoster Row, London.



Al Mamoun, in the Mediæval Age broke into it, but finding no such riches as he expected, and having no key to the rich value of what he did find there, had to escape himself, by a trick, the danger his tyranny in compelling it had raised amongst his poor workmen.

The work alluded to gives a drawing of the line of access to the interior, and the rise to the two chambers, with what is in the higher one, or upper store-room, called the King's Chamber. This was meant (like other parts described so much more fully than I need for my purpose) for testimonial retention, to show the object of the vast building, that so far I must quote from them only, leaving the reader afterwards to examine that work and all its views and calculations for his own satisfaction.

It will, I think, be seen that the remaining tradition had more than a mere fancy for its origin, that this hiding-place was built to preserve for posterity afar the true riches of the earlier world's natural king. Who could have that claim but Adam, the first Father of all?

In regard to dates there appears much earlier value for the effort by chronologists. The act to build an abiding witness for future evidence and assistance, to secure the "way to heaven" by the Tower of Babel is put down in Scripture chronology as the first most important point to be secured by the uninspired hand of man at his own intellectual idea for the benefit of posterity, and to have been about 2947 years before Christ.

The date given in the diagram for the closing up the entrance to the Great Pyramid is 2527 B.C.

Hence, from Babel to the Great Pyramid was about, but rather over, four hundred years.

Now, the point we have to examine is this. That as man, in any of his ideal objects of importance, if it be frustrated by difficulties, any, but especially by mutual disagreement on religious controversy (being always pertinacious and stiff-necked, to carry out his scheme), whether the frustration of the Babel desire did not crop up into a degree of determination in Egypt; and so far as the evidence in the Great Pyramid presents it, was a success?

The idea is, that it was proposed to be emblematical, and that the falling line from the entrance was to present the history in Eden of the lost estate to doom and darkness. Then, that the sudden rise upward from the bottom, with recovery from a well of pure waters, there found, and finding the same way back again toward a place (nearly by another line straight to the base of the rock natural) for the measure of the first point of proved decline to their ascent at a sharp angle

to a point where another new line, horizontal, or of natural gravitation, finds a chamber (called the Queen's Chamber by the discoverers modern), by which nothing was gained, as it had no contents; while this line has again to be retraversed to reach by the continuation of the first ascending line into the chief chamber of all discovered (called by moderns the King's Chamber), in which the whole solid treasure, for which so much building and care had been taken to preserve, was an empty polished granite coffer; which is found to be a correct representative of the Ark of the Covenant afterward to be made by the pattern Moses saw for the first time on the Mount Sinai. This is made a clear point.

It is thus certain that whatever the builders had additionally proposed to teach, it was chiefly all of especial connection with this coffer that the fall and then rise, first into a chamber where ease to nature in the line of action is presented, but nothing got by it, to try again by the principles of the first line of rise intimated hieroglyphically, and there to find this emblem of the real treasure secured. A sign of a true life-covenant, brought down through time.

Thus, man's first estate is presented as in Eden we traced it before, by self-confidence downward at once, sinking into darkness and black despair, when a well of water is found for hope in God's promise of a triumph yet in the woman's seed.

After retracing his steps back to the point of actual disobedience in type he ascends on a true line, but again deviates into a chamber of disappointment, "The Law" by self-righteousness; while now acknowledging by experience he is a sinner weak by nature, and thus learning by his mistake, that the true line will never admit of any hope but in a covenant of grace, finds in the King's Chamber the Ark of the Covenant, which was the retained remembrance of God's earlier presentation to those who had lived before that immense treasure-house was built.

The whole is typical of what occurred in Eden and immediately afterward was presented by God. So the truth of the Mosaic records connected therewith are on evidence.

Even that the subterranean chamber was evidence amid so vast and evidently determined an effort to allow no expense to be spared—never made perfect, shows us an emblematical idea that the lost estate, which Satan desired to make for ever, was, yet, not so fully an accomplished fact as to be without hope in God to all. The error I conceive the author of the book I quote from, with that of many others he cites, is this: That this building could have been the result of any divinely authorised purpose, although it did, no doubt, propose

to carry on to futurity the great points of truth which had been received from Jehovah, and by His over-ruling hand has appeared in a due time.

It is under this view I propose to consider it; that is, as an effort to revive the object the building of the Tower of Babel was proposed for. We, therefore, now go back to a consideration thereof. Its simplicity of point, and as a hiding-place God might allow for our use now. But first, we must search the antediluvian point and object from which, those who sought to present the great saving truths of heaven for posterity had their earlier antitype, as to hieroglyphical figures to present it all by.

When Jehovah had driven out the first parents of mankind from Paradise it is stated that "He placed at the east of the Garden of Eden, cherubim, and a flaming sword which turned every way, to keep the way of the tree of life."

Dr. Morrison\* translates this as, "The cherubim and the fire enfold-ing itself—i.e., The same Shekinah, divinely sustained flame of God's glorious presence, in witness to His zeal to teach mankind the truth, which He again rested in the earth by the tabernacle of witness at the next great stage of progress for the glory of Christ, as the king of the Jews, and High-Priest also to Israel, His priesthood nation; and by them for mercy through Him to all mankind.

The late Mr. Craik, of Bristol, one of the greatest masters of this century in the original Chaldee, stated that what was placed at the east of Eden was proposed to be an attraction, not something to drive votaries away from its locality.

All the mythological concoctions respecting an oracle to foretell events had their perversions for false prophets in this of the true original in God. Here, it was that Cain and Abel came *up before* the Lord to be accepted or rejected; and it was by a determination never again to appear before it, Cain went into the land of Nod ("vagabond" or "wandering,"—"Geography of the Bible"). A spirit remarkably common in this day—to rather perish than submit to be saved by another.

Now, with this cherubim and the Shekinah fire, is connected that especial fixable part of the altar testimony—the Ark of the Covenant, as Moses had to make his copy by what he saw of it on the Mount, in a long-after age.

It was, therefore, a sort of solid witness for a copy, before the day of Moses, and which may have been on any memorial writings, or traditions of the great Hope placed for a refuge to human frailty,

\* Dr. Morrison's "Religious History of Man."

and, as we have described it, respecting the "Way," or principles of the tree of life. How could it be forgotten, when the Ark Noah was saved in was, also, another enlarged copy of its make and proportions?

That the view I have taken respecting the mythological import, by the deviation from the upward line, after it had been fairly taken, straightly, for the King's Chamber, is correct, I conceive is of a notable fact, as discovered in the purpose by the builders to prevent the object to get rest in the Queen's Chamber, thus.

Job is a most likely man to have preceded the building of the Great Pyramid. His error was the value to be set on his personal righteousness, even after he had owned salvation by the expected Messiah, promised, as though it helped to secure life eternal, instead of its being so mixed with sin, that the great gift stood only on mercy through the atonement of Christ the same as ever. It is a common error, and must have been known early. To notify this it is stated, "That two ventilating tubes have recently been discovered in the so-called Queen's Chamber, which the builders left entirely closed over with a thin unbroken scale; which not only shut them from all observation, but rendered them of no practical effect whatever." My interpretation is quite enough to account for the really important and plainly-proved purpose in them. Job's length of days indicantes his era by the proportions in the decline of longevity, by causes I have before noted; and as shown to have become gradual by the eleventh of Genesis. "This room has, therefore, always been noted for its noisome smell, for the atmosphere there was left without circulation for four thousand years. On the hidden sides of the walls these air channels were open, but on the visible sides within the room the surface was smooth, even, and unbroken, the same as any other part." "They were discovered by an accident." With all the idea of this and other writers, that the Pyramid was proposed to indicate more than was already known, I do not agree. There was nothing of new prophecy intended to be shown whatever. It was never God's way of proceeding.

In a book of universal history I have before me, Egypt is placed as the first to be recorded of nations after the Flood. Babylonia is after the Jews. But let us turn to the Bible, and things will get into order. By it no binding the human concourse into a kingdom begins until the effort to build the Tower of Babel. The purpose was clearly one cosmopolitan by the then existing peoples of the earth; but as foreseeing the future dangers in a great loss of records of import by the extensions required even for a peaceful settlement of successions.

The statement is so far clear, that the terrible judgment the inhabitants had suffered of the antediluvian period, with its cause, as narrated in Scripture, had, up to this time, operated to preserve the race from wars.

So of the inhabitants generally, about 100 years after the new settlement began, they being of one language and one speech, said one to another, "Go to, let us make brick, and burn them thoroughly;" and again, as to the purpose, "Go to, let us build us a city and a tower, whose top (*may reach*) is unto heaven." "May lead to secure heaven," is meant. Dr. Morrison translates it, "And one lip." Also, the different statement to language, "*and* one lip or speech," cannot both mean the same as of one idiom only; but the latter means one set of ideas; and this again by the connection with the object in the tower, must mean one set of ideas as to how to secure heaven; or that great change Enoch had shown a memorial testimony to, who reached there by walking with God. Hence, being so faithful as to be the exact contrast to Cain by keeping near the east of Eden, whence God taught men the principles of such hope, and which, now, this early, new nucleus of mankind sought to perpetuate by the building.

This was to be both a city and a tower. In fact, an ecclesiastical central metropolis and collegiate sanctuary for the future benefit of mankind. A grand design; but they mistook how far they were equal to it. And so they forewent what Jehovah proposed to secure for the same object by Moses, Aaron, and Solomon. Hosts of such unauthorised efforts have since then been made, and ended in a complete Babel of confusion of opinion—like the Ritualistic Churchmen and Evangelicals of Oxford and Cambridge of this day, &c. &c. An utter failure; so that God had to come in by others; although, as in the Pyramid case, some important first principles may remain in each record.

The words "Go to, let us," plainly show this was all democratic, so that no superior authority existed to secure any result able to stand the test of continuity, required at all.

Thus, out of this comes the first royalty—that of Nimrod; who, in spite of the great scattering, made Babel "the beginning of his kingdom," and built three other contiguous cities.

Although this is stated, to its purpose and order, in the previous chapter, it is clearly on a point after the period the eleventh begins on, again.

He being stated to be a great hunter *before the Lord*, appears to have had so much more influence than others that his views were the most popular, or so were those, at least, he supported. And hence

wars became justifiable to men's consciences by the supposed demand to secure the views, held as truth, for a collegiate system unto the benefit of mankind. He was the first representative of Mahomet and the Pope of Rome's ideal justification to hunt up heresiarchs, so as to scatter those of other views, their followers. A religious persecutor.

But here, as in other cases, we find the popular voice selects the priesthood and kings for the views God looked on as heresies most readily, as always.\*

Now, our question chiefly is this, If Jehovah looked on this effort so that it became scattered in His disdain for their sufficiency and success by it to His mind, how can we trace the probability that He would allow the Great Pyramid to be built if it was, after all, a stiff-necked determination of the Egyptian kings to go about the same thing, and to succeed in what the Babylonian populace had so signally failed in.

In the first place, as to Jehovah being the direct author, as some have believed, to get it so far, as narrated by the observers of the Pyramid, to a true likeness to Jehovah's teaching, it may be observed that God never has sought to build and hide His testimony many centuries of the human existence, and to make it a difficulty to find it out, or read it afterward, even when using figurative agents instead of a direct letter. The statement in 2 Peter i. 20 in witness. It would be to the sceptics a readily accepted and reasonable black letter, that Jehovah worked for truth so as to hide its testimonies some thousand years away from our studies. But as a finally allowed effort to preserve by human builders, direct, the evidences at hand to the operators of what had been preserved from the teaching of God in the earliest ages, it is quite another matter. In fact, it has more value against scepticism in our day as to the history of the Bible respecting the earliest times in Eden's garden, than if it had been by a new revelation. It stands on common historic evidence.

Nor does the Bible ever give us a revelation without stating directly that it was so proposed of Himself. Nature herself in proof being openly called to witness for Genesis i. and Exodus xx., as by God's record and "seen." But that prophecies of Enoch, who lived before the Flood, had existed to be handed down we have a statement of in the Book of Jude, and one of a very decided, important, and far-reaching character, although the actual record of how it was known to that apostle we know not. A host of early books of value in their times we know now are lost, their object

\* I have in this work endeavoured to keep quite impartial between the errors of either sceptics or Christians, as required.

being, no doubt, superseded by recent events and writings. But however lost, it is at the fault of men.\*

In respect to our point as to the cause of this Egyptian effort not ending in a scattering also, without a finish, let us remember that in Egypt at that time was a settled government previously established, and it was of a class autocratic, so that all must obey.

A similar object for renown, and to present the philanthropic object of a future benefit proposed for mankind, to escape past necessities, took place in France when Napoleon set at work to get up his celebrated code of laws to establish his name. Their being only of a civil import does not affect our point in evidence.

The statement history records is this, that while the code was making, any irreconcilable differences amongst the lawyers was decided by the emperor himself, as he was determined to have the code, so the imperial stamp of the foot at once stopped further disputes.

This authority was wanting at Babel from the first, and only existed after the dissentients from the leading orders and Nimrod had left.

In Egypt no such difficulty occurred; so the degree of success, however the intent of what was a simple representative of first principles was attained, is of no wonder.

Now, the mode of expression used in the cause of the quarrels at Babel is rather of an intent on the part of God to let the matter work out its ruin by the natural difficulties to agree about Him who is the Way, the Truth, and the Life, held more correctly by some than others so as to divinely infuse a spirit of dissension than any other mode of his operation. See 1 Kings xxii. 22 for a similar mode of

\* I may here note, that of course Moses might have found the first of Genesis amongst preserved Israelitish resources, but this would not alter the value on the same head of Egyptian papyri to his research, and both existing would assist the said shepherd Philistion to get the pyramid built by Cheops, as such records as the Jews kept formed a useful aid to Ezra, chap. v. 17.

In Dr. Seiss's work there are a host of speculations, that I pass over, as the chief point is the connection with the past and the cherubim at the east of Eden, but he seeks, in some degree, to get up the idea that Job or Melchizedek might be the shepherd who suggested the building of the Pyramid, but neither by the chronology could have lived so early, if the chronologies are accurate. Abraham, a contemporary with Melchizedek, is put down at the earliest as of 99 years, 1913 years only before Christ; Job, 1520 B.C. But the age Job attained, and the character of that book, by Elihu, make it probable he was before Abraham's day. Yet it is not probable beside other reasons that he preceded Abraham 600 years back to the day of the Pyramid. Job must have retained more of the antediluvian health than Abraham, or at least equal to it. But this point by the Egyptians was no doubt left out for keeping all the glory to themselves, savant-like to this day. Who the wise stranger was must be unknown through time.

impressions to lead to the condemnation of those opposed to Jehovah's will, although here by Jehovah Himself for a good object.

There is another remarkable likeness to the actions of our modern autocrat, Napoleon Bonaparte, recorded as of tradition exterior to that in the Pyramid. Bonaparte at first associated and rose to eminence on the new popular wings of atheistic socialism, the leading feature of what men call progress in our own day since his.

But as Romanism had left a vast number of votaries and been the firm supporter of tyrannical authority provided it was supported in return, he ultimately re-established that faith in France.

His nephew, here also, followed his example, seeking to re-establish it all over Europe; but the socialistic views were against his support in France itself, by length of time for progress, and also Protestantism, which has more backbone than either of them, succeeded in crushing him, France being half-hearted in his cause.

Then from Egypt we get this, which I condense.

A stranger called Philitis, a shepherd was, as a noted person residing in Egypt near the building while it proceeded. "The priest consulted by Herodotus describes him *as a shepherd, to whom rather than Cheops the Egyptians attribute this edifice*. The precise words of Herodotus are, "They commonly call the Pyramids after Philition,\* a shepherd who at that time fed his flocks about the place."

The impotence of Nimrod to finish what had been proposed in Babel is made certain, and in the following account Asher is said to have gone out of Babel and built Nineveh.

There, probably, would be found other evidences of "The Voice" in Eden.

In this case the probability is that dissent made it for him all too hot to please his persecuting monarch, so he left to establish in Assyria a new empire and opinions more to his satisfaction; no doubt taking his sect with him.

This places the kingdom of Assyria next in the order to that at Babel he left behind to his sovereign.

Then, in Egypt afterward founded, we have this Cheops, so generally titled, receiving a stranger of great intelligence on truth, and so becoming persuaded of the possibility of doing a great thing others had failed in, and much inspired with it for his own glory, he tyrannises over his people to succeed and secures his triumph. All this is natural enough.

But like Napoleon while about it, he was looked at as disregarding the host of gods of the Egyptian endless Valhalla; and, after his

\* I quote only from Dr. Seiss.



success, returns to the old superstition as recorded by the historians, as thereby his kingdom was the better secured from fear of a rebellion to lose his crown. His building of an alien temple, in principle, could not easily be disturbed, and its sealed class of testimony need not concern the priests or the people further.\*

Remembering, now, how the shepherds of Israel were found to have preserved outside Pharisaic influences the expectation of our Lord's Advent, and the wise men of the East the same, we have no difficulty in finding for this Philistion, the shepherd of the plains of Egypt, who had been, or his forefathers, driven from Babel as too truth-holding to suit Nimrod's pride of the flesh for his doctrines, to have been a probable reality, and who successfully got the opportunity by a similar pride of the flesh (but as less influenced by or less able to judge about true doctrine, or concern themselves respecting it), to secure these two Pharaohs' hearts, so that their object succeeded with his.

This, also, more fully accounts for the hate the early Egyptians had to the shepherd class altogether, than a mere conquest of the land will. It is the difference in faith, where enmity never dies.

We have, now, an easy solution of the question how it became so silent a class of testimony, so that, while professing to the Egyptians to be seeking to build a mere monument to their own glory, Cheops, under the instruction of another, proceeded to actually establish his success, wherein the Babel community had failed. To season his cheese with that idea, he had to submit to leave his own gods and do them no honour, but to deceive his own uninstructed masses and blind his princes and priests. But when it was built to return to them as narrated for safety.

Thus, that a record should be found in this Pyramid, typically representing in solid stone the degree of truth, which had been best held by the persecuted Babylonians, and that the chief evidence of the covenanted testimony toward a hope to attain heaven by a chamber to which the free air of heaven had means to reach from above left open,—in contrast to that of the horizontal line, straight off, in error, for false ease, by the abstract, but hopelessly strict line of the law again, in which Adam so failed, and men now do by the ten commandments,—and in that King's Chamber find a representing coffer, like the Ark of the Covenant given afterward with the cherubim for Moses to get made, is all fully accounted for, and simply shows that men zealous for the truth as it had been taught at the east of the Garden of Eden were amongst the scattered ones by Nimrod's persecuting spirit.

The reason no ark is especially mentioned in the first relation of

\* This, also, accounts for Jehovah allowing it.

the cherubim (chap. iii. ver. 24) is accounted for by all being at God's creative gift at once; and it is the same in other similar circumstances—*e.g.*, chap. x.

Psaln lxxx. ver. 1, shows, with many other passages, that it was the ever-living creatures and Shekinah glory that formed the chief point as to the testimony of God, but as a significant creation class of resting-places was needed, it is easily seen why the representatives of those figures were left out by impotence to copy them; and that of the ark made, as of the most importance to preserve, next to them.\*

Is it not likely that the Egyptians had, also, records preserved of earlier revelations and facts left amongst their writings, if not even as possibly secure for their curiosity from the same parties; so that all Moses wrote of the earlier ages, he so found; and that was God's purpose in so overruling his destiny that they were open to his research?

His capacity of mind, as we know it, and his mother's teaching, would tell him of their value, and the other parts of this history account for his keeping it all secret for promulgation under more auspicious circumstances.

His forty days on the Mount was not too long to get established on his memory the many things he had to make by it; and even all the Lord Jesus did and taught, his disciples were led to understand would depend in narration on the powers of their memory to the degree of help by the present and indwelling Spirit of God; so that variations of what each declares, or even discrepancies if they could be found, would only the more prove that important point—that there had been no collusion; and, so, leave all men on a righteous condemnation if they receive not the grand whole, on the same principles of collateral witnesses we condemn a scholar by who refuses that class of sufficient evidence on common history. Even where Moses was to die was by direct revelation, and so he was helped along about the Exodus.

The Apostle Paul teaches us, justly, that common-sense, if the heart is seeking the truth, is enough by the heavenly bodies to condemn those who worship idols, instead of accepting that evidence of one true God and Creator over all (Rom. i. 21). The Lord Himself appeals to common-sense in judgment often. See Luke xii. 57 for an instance.

However, one thing the Pyramid discoveries prove by the whole line of progress within to the coffer found in the highest point toward

\* Of the sectarian differences on these points in emblems, although the Egyptians had them not, yet the Winged Bulls of Nineveh show evidence to the idea of preserving a copy of that at the east of Eden afterward presented to Ezek. chap. i.,—winged cherubs, &c.

heaven, with fresh air purposely left open for the site ; that whether Moses is claimed to have gotten his narrative of the facts, occurring before his day, by direct inspiration, or by a reserved testimony he found amid the archives of Egypt (which I leave open to all to their judgment) the Pyramid has, as claimed by Moses, proved that the Eden scenes are fully corroborated by infallible evidence, cut in solid stone ; as the coffer and all the line to get at it could only be accounted another testimony respecting the God-set-tabernacle of witness, up to which Cain and Abel came as before the Lord ; and to say the best, or least, of it, we have abundant witness that the antediluvians had acquired such early features respecting the "True Balance of Physics" on the same decimal grounds that Moses in his first chapter presents it by, and by the entire aid of which the discoveries of the present writer were made, whether of his last work so entitled ; and all those of the earlier ; but more crude in the range and evidence. But some of which had fully been proved, and to the public in printed pamphlets and books, of which one set was entitled, "Hints from the Dawning ; or the Creation Story considered under the Laws of Light and Motion." The second, "How Globes are Raised and Moved."

In the present age we have plenty of imitators of those bigots passed away. Amongst men of science there are the followers of those they profess to despise, the unworthy rejectors of the discoverers, Galileo and Copernicus ; while others go so far as to reject the Godhead over all nature and law entirely, and are the most bigoted of men in each case.

"The unhappy Jews  
Who crucified the Lord of Heaven and Earth  
Were but the types of modern prejudice ;  
For were the Saviour to descend again,  
Amid the money-changers of our marts,  
To preach the doctrine that He taught before,  
The self-adoring hypocrites would swarm  
In every market-place, and shout His name,  
With curses on His innovating creed,  
And slay Him, if they could, a second time."

CHARLES MACKEY.

"It is time for Thee, O Lord, to work, for they have made void Thy law."—PSALM cxix. 126.

EDWARD DINGLE.